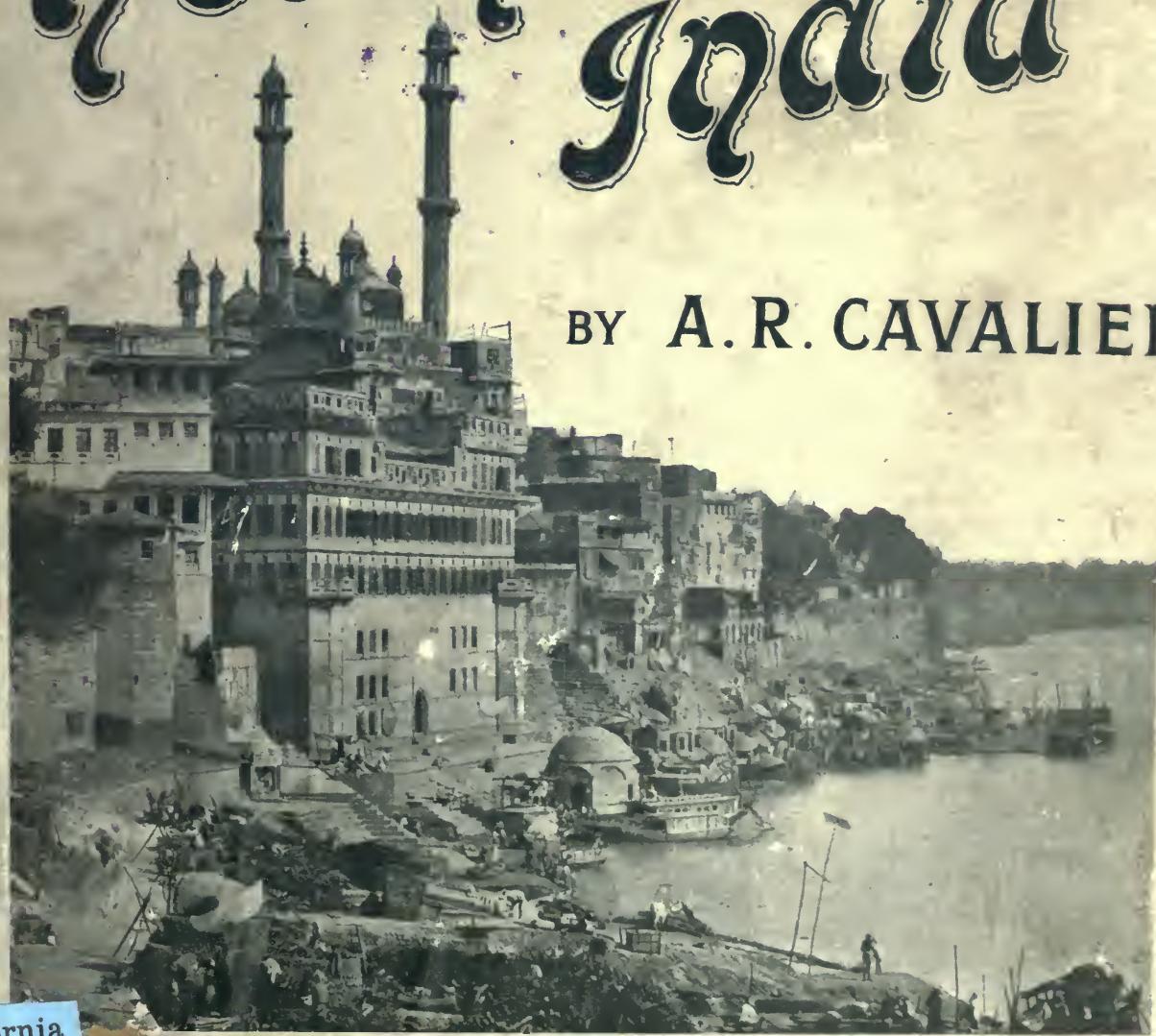


To Northern India

BY A. R. CAVALIER



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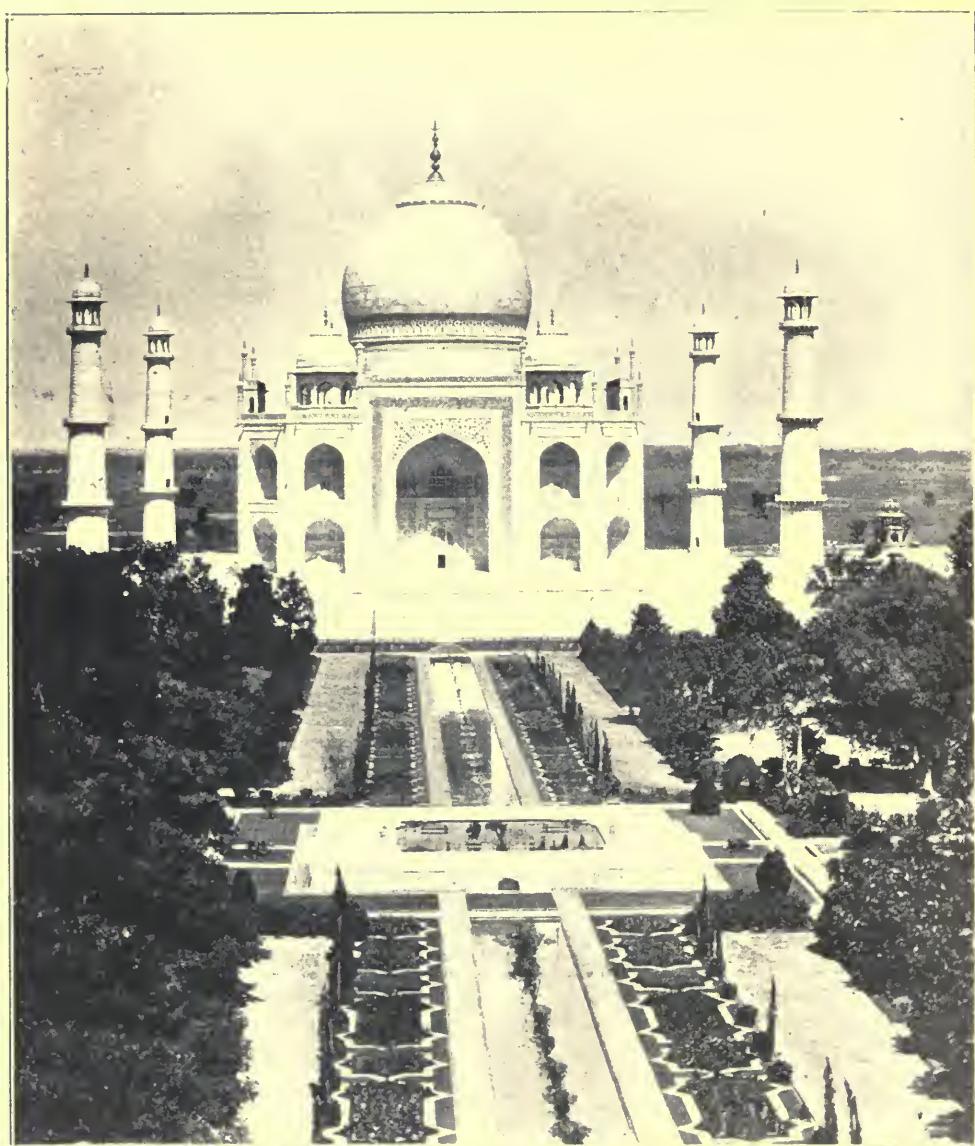
In Northern India :

A Story of Mission Work

IN

ZENANAS, HOSPITALS,

SCHOOLS AND VILLAGES.



THE TAJ MAHAL, AGRA.

In Northern India:

A Story of Mission Work

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A. R. CAVALIER

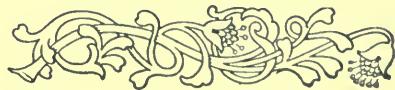
(Secretary of the Zenana Bible and Medical Mission, and formerly C. M. S. Missionary in Ceylon and South India)

WITH

An Introduction

BY

THE RIGHT HON. THE LORD KINNAIRD.



LONDON:

S. W. PARTRIDGE & Co., 9, Paternoster Row, E.C.

ZENANA BIBLE AND MEDICAL MISSION, 2, Adelphi Terrace, Strand, W.C.

London:

EDEN FISHER & COMPY.

6, 7 & 8, Clement's Lane, Lombard Street, E.C.

1899.



INTRODUCTION.

HAVING for many years worked with Mr. Cavalier, on behalf of India, and having with him recently visited our Mission Stations in Bombay, the Punjab and North West Provinces, it is a real pleasure to accede to the request that I should write a short introduction to his book, giving an account of that tour.

It was with the deepest interest that I revisited the wonderful and vast land of India, 26 years having elapsed since my previous visit. I know that, however carefully anyone may study, at a distance, the problems to be solved in the conduct of Missions, it is quite a different matter to face them on the spot.

I was greatly impressed with the remarkable growth and development in every branch of Christian effort. In many ways it seemed to be a new land.

In these notes I will refer mainly to the work among women and girls, every section of which shows most vigorous and real progress.

It was a cause for genuine gratitude and thankfulness when visiting the Schools I had seen 26 years before, to find how thoroughly the high tone and efficiency had been maintained, and how largely the numbers under instruction had increased.

As we journeyed from place to place, it was cheering to note how numerous were the Schools founded since my former visit; all working on the same lines of efficiency and usefulness; influencing and moulding so largely the girls, who, when they enter into the home life of India, will become such an important factor, and we trust, exert much influence for good.

With regard to Zenana visitation, I can of course only speak at second hand. Lady Kinnaird and Miss Morley visited many houses, and were delighted to see how hearty was the welcome accorded to the Missionary ladies by the inmates of the Zenanas, showing that they do appreciate the visits of our ladies, and that they are responding to the Gospel influence, which is opening a new world to them, and infusing fresh hopes and inspirations into their lives.

We sometimes hear the criticism that it is not fair that Missionaries should force their way into the homes of India. To show how futile this objection is, it is only necessary to state the fact that there are very many more open doors than the present staff of ladies can possibly enter, and further, that it is utterly impossible for them to go into any Zenana where they are not invited and welcomed.

An entirely new development since my former visit is the Medical work. Our Society was the pioneer in sending out fully qualified lady doctors from this country to India, and we gladly see the extension of that valuable agency in many directions, thus bringing skilled medical aid within the reach of the secluded women, who cannot seek help in the ordinary channels, and who have suffered untold misery and pain owing to the lack of such aid.

God has given us in the latter years of this century a new force, the power of which we are only beginning to realise. If once the need of

our Indian sisters for medical aid could be brought home to the ladies of this country, we should have many coming forward, and offering themselves for this service.

It was most encouraging and gratifying to see the Hospitals, so far as I was allowed to enter the wards, and to think what a revolution the skilled treatment there given must make in the ideas of Indian ladies, who find for the first time what medical aid and comforts mean. Realising fully how great has been the work accomplished by the ladies in visiting the Zenanas, and working in the Schools, we feel that the influence on the patients in the Hospitals, and under medical treatment, is even greater. We must, however, be careful not to take up any special work merely because it is the easiest or the most popular; but in every branch of service keep ever before us the Divine Command to "Preach the Gospel to every creature."

At the time of our visit the country was just emerging from the terrible calamities of Famine, Pestilence, and War. One feels that our Heavenly Father must have some mighty purpose for India in the near future through these visitations. Having taken part in raising funds for famine relief, I was glad to hear testimony on all sides to the self-denying exertions of the Missionaries in their efforts to save life. Many of them worked far beyond their strength during those sorrowful and painful months.

Looking at the bright and eager faces of the little Famine orphans, one could not but pray and long that under the loving care of Christian ladies they may become in their turn Missionaries to their own people.

For the past 20 years I have, as Treasurer of the Zenana Bible and Medical Mission, and also as member of Committee, taken a deep interest in the work. But I came back so stirred and impressed by what I have

actually seen of the needs, the opportunities, the teeming multitudes who seem to say no man careth for our souls, and the fields ripe unto harvest, that I am resolved to strive more than ever to advance this grand cause, and to enter in by the open doors. I can only wish that our friends in Great Britain could pay a few days visit to the various Mission Stations. Surely then the Treasurer's duties would be easier, and instead of constant anxiety how to meet drafts from India there would be an overflowing exchequer.

Is it too much to hope that the coming Centenary of the Church Missionary Society will open up a fresh era, and inaugurate a new system and scale of Christian giving? In view of the enormous wealth God has given to this country, it is grievous to think that every Missionary Society should be hampered, and compelled to say "No" to many of the pressing demands that come home asking for more workers!

While travelling from city to city in our journey, it was cheering to note the evidences of growth and expansion in all Mission operations; but alas! on the other hand, we traversed long distances, with vast populations, amongst whom there was absolutely not a single Missionary! Only a personal visit can really bring home to one's mind how tremendous and overwhelming is the need for more labourers to carry the Gospel message to these masses of people! But a careful perusal of Mr. Cavalier's book will, at least in part, convey the call loudly and clearly to Christian people at home to "Come over and help us."

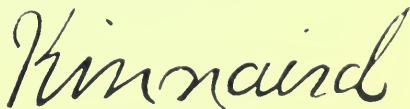
I am anxious also to emphasise the importance of giving to all the Missionaries proper buildings in which to carry on their self-denying labours, and a sufficient staff of helpers. Assuredly it is not a wise policy to let them run the risk of breaking down in health through insanitary conditions either in dwelling houses or schools.

I wish to take this opportunity of bearing my testimony to the ability and self-sacrifice of the Missionaries. It is truly a privilege to have as co-workers such a noble band of ladies who have not only given up home comforts and friendships, but by hard and conscientious training have qualified themselves to become pioneers in bringing light and liberty to the mothers, and to those who will in the next generation become the mothers, in India.

I should here like to remind our readers also, that the work of a Secretary at home, though not so exciting, is nearly as full of self denial, and is certainly as hard as if he were still labouring in the Mission field.

I most earnestly commend to the Christian public my friend Mr. Cavalier's book on our tour in India. It deals clearly and fully with the subjects I have referred to, showing what under God's blessing has been done, and pointing out the tremendous need for larger and wider operations than our Society has yet been able to attempt.

In conclusion, I would say how very gratifying it was to hear on all hands from the Missionaries of the many acts of kindness and co-operation they receive from the civilians and officers and their wives; and on the other hand to hear from the civilians their admiration of the work carried on by Missionaries for our fellow subjects in our Indian Empire.

A handwritten signature in cursive script, appearing to read "Kinnaird".

February, 1899.

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THE WORSHIP OF KALI.

PREFACE.

THE years 1897-8 will long be remembered in India as a time of widespread anxiety and suffering. The terrible famine which prevailed, chiefly in the Central and North-West Provinces, involved millions of poor people in the direst distress. Government officials devoted themselves in the most arduous and praiseworthy manner to the work of saving life, and their efforts were supplemented in all directions by the voluntary labours of Missionaries, whilst the enormous outlay from public funds was augmented by the liberal contributions made in this country as well as in the United States, Canada, and Australia. And yet the loss of life was considerable, and the combined efforts of all these sympathisers could not prevent terrible suffering. Every part of India felt the trial to a greater or less degree, since the price of grain rose everywhere to such an extent as to involve severe hardship even in those districts where the crops had been good.

Whilst the Central and Northern portions of the country were thus affected by Famine, the West was overwhelmed by a second and more

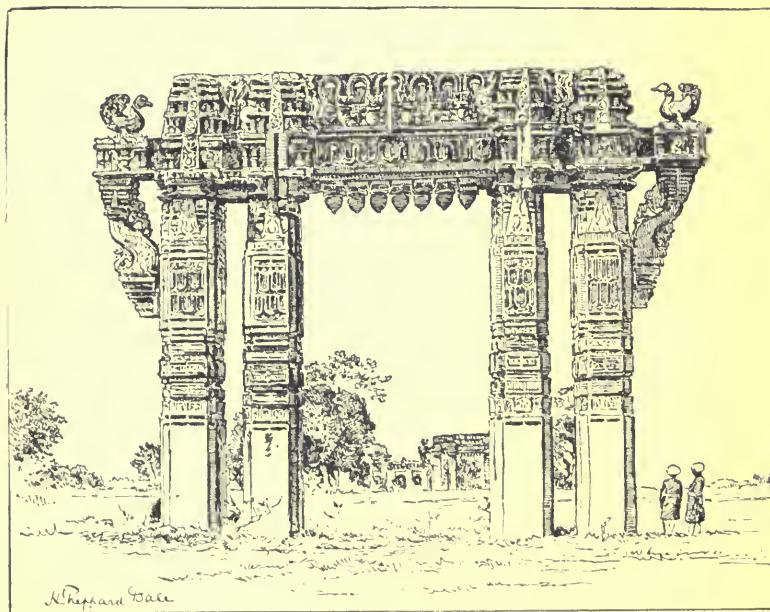
terrible outbreak of Plague. The reports in the English papers told of its fatal and widespread ravages, but could give no adequate idea of its desolating effects, the gloom it cast over society, the solemnity occasioned by the presence of death in so many homes, or the heroic efforts of the Government employees, again supplemented by voluntary labours of Missionaries, to combat it. Numbers of people who are not Christians recognised the hand of God behind this terrible visitation, and both Mohammedans and Hindus were constrained to urge the need of special prayer for deliverance. In the midst of all this trouble one statement made in Bombay stands out as a striking proof of God's faithfulness and care of His own people. For some time the deaths from Plague in that city were upwards of 200 daily. The Protestant Native Christians in Bombay number about 1,500. All through those dark and troubled days it was the custom amongst them to read the 91st Psalm daily in their homes with their families. They read the Promises—"A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling"—and they believed them. Committing themselves thus daily to God's loving care, many of them exposed themselves to the risk of infection in their efforts to relieve or help sufferers. Yet when we left Bombay at the end of February we were assured that throughout the whole course of the Plague epidemic during the previous winter, only six out of the 1,500 had been attacked !

To the other troubles of India during that memorable period we can only briefly allude. The earthquake brought sudden and unexpected trials to many in Bengal and Assam, whilst the tedious frontier war involved great anxiety to the families, not only of the English troops engaged, but also of the Native soldiers. Yet as we travelled through

the country the impression came with ever-deepening force, that God has purposes of great mercy to India, and that out of all these afflictions He will bring great good. We read in holy writ, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." - Isa. xxvi., 9. For many years now a growing army of Missionaries has been proclaiming the Gospel, and calling upon the people to repent. Some have obeyed the call. But the great majority have disregarded it. Many are now intellectually convinced of the truth of Christianity, and of the evils resulting from their own systems. Yet they neither obey the former, nor cut themselves free from the latter. But thank God this time of trial has been a season of revival, and already some have learned by the manifold afflictions of their land to turn from idols to serve the living and true God.

The visit to India, of which an account is given in the following pages, was undertaken at this time in the hope that we might be of use to our Missionaries, and be able to encourage and help them in their self-sacrificing efforts. It was a great privilege to be permitted to go amongst so many of the Lord's servants, and to see the very high tone of spirituality and devotion which they maintain in their daily work. We have often heard Missionaries criticised, and we well know the human infirmity which clings to the holiest of God's people. We have travelled a good deal in Christian England, and had many opportunities of seeing Christian work and workers. But never have we met elsewhere with a large number of the Lord's servants who exhibited such whole-hearted devotion to their work, such self-sacrificing zeal, and such Christ-like love and unity. Without being invidious we may say that this is more especially marked in the ladies, and where all are doing so well the lady Missionaries excel. We left India with the feeling that the

visit to our Zenana Missions had been an especial privilege, because of the insight it had given us into the happy Christ-like lives our Missionaries are leading, and their whole-hearted absorption in their work. Certainly we may feel that where God has called such a band of workers into His vineyard, He must have some purposes of special grace towards those amongst whom He has called them to labour.



MAP OF INDIA SHOWING STATIONS OF THE ZENANA BIBLE AND MEDICAL MISSION.



The Stations of the Society are underlined in Red

George Philip & Son London & Liverpool



THE ZENANA.

THE Zenana system is of very great antiquity, and its adoption and continuance through so many centuries, notwithstanding the tyranny it exercises over its subjects, is evidence of the low position assigned to woman where her lot has not been ameliorated by the influence of the Bible. It is true that the inmates of the Zenana often become so accustomed to its restrictions that they do not rebel against them. Many even cherish a custom which flatters their pride by leading them to feel that they are not numbered amongst the multitude. Regarding the purdah as a mark of social rank, they cling to it, and are willing victims of life-long seclusion and imprisonment. But this only proves how entirely they have lost their knowledge and appreciation of the blessings of liberty, and how little they understand the value of those high gifts which God has bestowed upon woman for the benefit of others.

In the Old Testament we find the Zenana existing amongst the Persians, and spoken of in a manner which implies that it was even then

customary. Probably it had been used by them long before, but in the second chapter of Esther mention is made of the "House of the women," and we are told that Esther was preferred to the best place in it. In the Persian translation this is rendered the "Zenana," and we read that Esther had the best room in the Zenana given to her. The word is derived from the Persian "Zen," which means woman, and "Zenana" is that which pertains to woman, and so becomes the name of the women's apartments, just as from "Merd," man, is derived "Merdana," the men's part of the house. But it is evident from the history of Esther that much greater freedom was allowed to her than would be possessed by the wife of an Indian Rajah in our day. Vashti, while Queen, entertained the women during the festival given by the King in the palace of Shushan, and this might have its counterpart in India still. But Queen Esther was able to invite both the King and Haman to her banquet, a proceeding which would be quite contrary to all rules of propriety amongst the Hindus. Indian women are not allowed to eat in the presence of the men, but the wife stands and waits upon her husband and boys while they eat, and then she takes her food separately with the girls. The strict seclusion of the purdah as it is enforced in our own day would make it quite impossible for a strange man like Haman to be included in an invitation from a Zenana lady. She is not supposed to see any men except her husband, father, brothers, and her husband's *younger* brothers, and some of these only under much restriction.

The Persians were not the only nation who enforced this seclusion upon their women. It was from very early times customary among the Greeks, whose wives lived in almost absolute retirement. They were usually married when very young, and lived in a special and retired part of the house. Mr. Lecky, in his "History of European Morals," gives a very sad picture of the lives led by those amongst the Grecian women who were not thus secluded. But of the married, he says "The more wealthy seldom went abroad, and never except when accompanied by a female slave; never attended the public spectacles; received no male visitors except in the presence of their husbands, and had not even a seat at their own tables when male guests were there."

The Zenana system appears to have been generally adopted in India as a result of the Mohammedan invasion, and is most prevalent in those northern portions of the country which came under their rule. But its germs were there before, and there is abundant evidence that the low estimate of woman from which it sprang was much older than the Mohammedan conquest. The very earliest books of the Hindus, it is true, give a brighter account. In them womanly virtues are extolled, and noble instances are related of women who excelled in the beauty and purity of their lives. But even then polygamy and other evils had begun their degrading work. In the Heroic age, before the Brahmin priesthood had

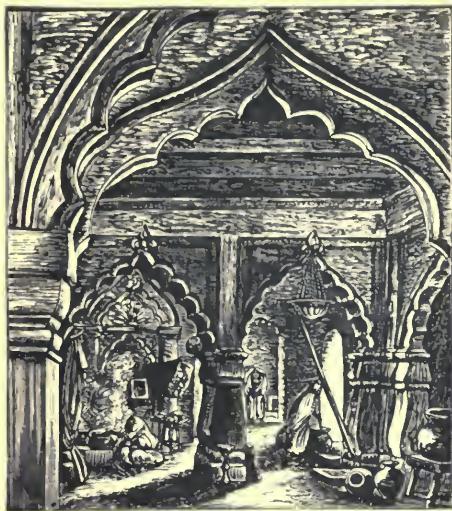
succeeded in gaining the ascendancy, and whilst the warrior classes ruled, women enjoyed a considerable share of liberty and independence. This was sadly changed under the rule of the Brahmins. Manu, their great law-giver, whose Institutes occupy a similar relation to the Hindus to that in which



WOMEN GRINDING CORN.

the law of Moses stands to the Jews, finally robbed the Hindu woman of all freedom, and bound her with the most "galling chain." "A girl," says Manu, "or young woman, must do nothing according to her own pleasure, even in her own dwelling place. In childhood she is dependent on her father; in youth on her husband; in widowhood on her sons. . . . A woman must never seek to be independent."

Well may Dr. Duff have remarked on this: - "In defining the position of woman in society, the first principle and essence of Hindu legislation is, that in a peculiar sense, from her birth to her death, she must never in anything have a will of her own—must never dare to aspire to independence. Instead of being a *help-meet* for man, she must for ever and



INTERIOR OF A ZENANA.

riage—the bane and curse of Hindu society—marriage in actual childhood, is expressly enjoined.” Every man is required by Manu to give his daughter in marriage, “even though she has not attained her age—*i.e.*, of eight years!”

“Once married, obedience—blind, abject, unquestioning obedience to her husband becomes her bounden duty.” Only thus has she any hope hereafter.

“The husband,” says Manu, “gives bliss continually to his wife here below, and he will give her happiness in the next world. He must be constantly revered as a god by a virtuous wife, even though he does not observe approved usages, or is enamoured of another woman, or is devoid of good qualities. No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; so far only as a woman honours her lord, so far is she exalted in heaven.”

Dr. Duff remarks on this: “The most depreciatory sentiments are throughout the code expressed relative to women, and the most contemptuous epithets applied to them. They are constantly ranked with the inferior castes. They are represented as incorrigibly fickle and frail, vicious and perverse, surcharged with all manner of hateful passions and impure desires. Of them it is positively affirmed that no confidence can

ever be placed in them. We may trust deadly poison, a swollen river, a hurricane, the large fierce elephant, the tiger come from prey, the angels of death, a thief, a savage, a murderer; but A WOMAN NEVER!"

The Pundita Ramabai, one of the most gifted and enlightened of India's women, is the daughter of a Brahmin priest. He died during the famine of 1876-7, but, contrary to custom, he had taught his little girl to read. She is an excellent Sanscrit scholar, has studied the Hindu sacred literature closely, and has for some years been a Christian.

Ramabai says: "Such distrust and such low estimate of woman's nature and character in general is at the root of the custom of the seclusion of women. Those who diligently and impartially read Sanscrit literature in the original, cannot fail to recognise the law giver, Manu, as one of those hundreds who have done their best to make woman hateful. . . . *I can say honestly and truthfully that I have never read any sacred book in Sanscrit literature without meeting this kind of hateful sentiment about women.*"

Ramabai quotes the following catechism: -

1. What is cruel? The heart of a viper.
2. What is more cruel than that? The heart of a woman.
3. What is cruellest of all? The heart of a sonless, penniless widow.

Again:

1. What is the chief gate to hell? A woman.
2. What bewitches like wine? A woman.
3. Who is the wisest of the wise? He who has not been deceived by women, who may be compared to malignant fiends.
4. What are fetters to a man? Women.
5. What is that which cannot be trusted? Woman.

Such are the sentiments inculcated in early life amongst those who have the advantage (?) of being taught and trained by the priests! Fortunately for the mass of the people, education was denied them by their religious leaders. But this is the sort of teaching given in the name of religion to over 200,000,000 of our fellow creatures, who are also our fellow subjects! These are the degrading views of woman authoritatively laid down in their sacred books, and enforced by their priests as being divinely sanctioned.

Nor is the sentiment peculiar to the Hindus. The Mohammedans are equally gross and unjust, and their presence in India has done much to aggravate the evil, and to intensify the disabilities of woman's lot. The two systems have acted on each other, and we understand that in no other Mohaminedan country are the women so severely secluded. Mahomet is reported to have said, "I stood at the gate of hell, and lo, most of the inmates were women."

The Caliph Abu Bekr said: "The women are all evil, but the greatest evil of all is that they are necessary."

What a contrast to the comforting, elevating truths of the Gospel! Is it any wonder that one Zenana inmate remarked: "Your book is so full of kind things about women, and kind words for women, that it must have been written by a woman." It is to Christianity alone that woman is indebted for the high position she holds in civilized countries. It is Christianity alone that has given her her rightful rank, making her the helpmeet and the equal of man, bound by the same duties, and aspiring to the same eternal joys; and Christianity alone can give to the many millions of India's women the same glorious liberty, the same honourable regard, and the same sacred piety and usefulness.





HINDUSTANI SCHOOL PUPILS AT POONA.

CHILDHOOD AND MARRIAGE.



T will be readily understood that no welcome attends the advent into the family of a baby girl. The degrading views of womanhood have largely uprooted natural affection. The love and kindness of Hindu parents are lavished freely on their sons, whose birth is made the occasion of much rejoicing.

But if the little one is a girl, all is silent. The event is regarded as a misfortune; the father reports to his friends that "nothing" has been born in his house, and the mother is often treated with severity, as if she, by her ill-conduct, had brought the calamity about. This arises partly from unwillingness to bear the heavy cost of a dowry and the expense of the marriage ceremonies. But it is intensified by religious sentiment. The people believe in the transmigration of the soul, and that their state in the next life will be regulated by the merit or demerit acquired in the present one. A man who feeds the Brahmins, gives liberally to the temples, and keeps caste, may himself rise to the highest rank in the next stage, and be born a Brahmin. But if he is not attentive to the priests, does not promote the prosperity of the temples, and fails to keep caste, he will be degraded. Manu gives the

scale of rewards and punishments, and according to his teaching the soul which has been too evil to be a man will become a beast. A low stage is to become a woman. Thus the birth of a girl is regarded as a proof that in an earlier stage her soul has been so guilty that the gods have punished her by condemning her to become a woman.



A CHILD WIFE.

and compelled her to desist! As the mothers lavish their affection on their sons, and the youths do not go away to set up their own houses, but usually remain at home after marriage, the bride is jealously watched, and not allowed to become a rival with the mother, or a sharer in the love of the son. The young wife must cook her husband's food, wait upon him at his meals, make herself generally useful to her mother-in-law, and keep

out of notice as much as possible. Should she have a son she will become of more importance. If she has no son her husband will be bound to take another wife in addition to her. Polygamy brings with it jealousy, malice, and misery. But she has no redress, and must endure the cruel wrong. Hindu law sanctions no divorce, although amongst some of the low castes custom allows it. Man can follow his own inclinations, but for woman marriage is irrevocable. She has no choice in it, and although her husband may illtreat her, beat her, almost kill her, she can get no divorce from him, or freedom from a contract she was never a party to. If to escape his cruelty she runs away from him, she will be regarded as a widow and disgraced. But he can marry another, or he can bring other wives into the home if she stays, or if he choose he can desert her entirely. She has no remedy. Public opinion does not help her. The manhood of the nation will not protect her. Religion and custom are both against her, and combine cruelly to deprive her of all her natural rights, whilst old-established usage has hardened the hearts of the community to her sufferings, and left her husband free to practise the most serious sins against her.

Many little girls are married to a god, and given to the service of the temples. They are distinguished by a peculiar necklace, and are required to sing impure songs in praise of the god, to perform worship at *night* in his honour, and to devote themselves to a life of shame. The child's family consider it no disgrace thus cruelly to blight her young life. We may not enlarge here on this terribly painful and shocking subject, but WE WOULD MOST EARNESTLY APPEAL TO THE STRONG ARM OF GOVERNMENT TO INTERFERE AND TO DELIVER LITTLE GIRLS, THE MOST HELPLESS PORTION OF THE COMMUNITY, FROM SUCH AN AWFUL FATE. Laws in other lands protect the rights of infants and minors. How long shall we deny to the girlhood of India this elementary right of good government, whilst they are being sacrificed by thousands to a shameful and cruel degradation, forced upon them without their own wishes being consulted, and at an age when they are too young to act for themselves?

Sad as is the lot of the Hindu *wife*, that of the *widow* is still more pitiable. Formerly *suttee* prevailed, and numbers of women and girl-

widows were burned to death. For more than 2,000 years the custom prevailed, but the piercing cry of the perishing, as it went up from amidst the flames, kindled no echo of pity in the breasts of the bystanders. It was custom, and enjoined by their religion, and no one made any effort to save them. Suttee was not compulsory, but most meritorious, and gave the hope of a better state in the next world; whilst the widow who did not thus devote herself was made to feel she was not fit to live. When once the vow was made it was irrevocable. The poor woman's courage might fail her, or as the flames enveloped her she might try to escape; but it was in vain. An eye-witness to a suttee tells how, as the burning woman fled from the pyre, the bystanders, among whom were the dead man's brothers, shouted out, "Cut her down; knock her down with a bamboo: tie her hand and foot, and throw her in again." Sometimes men stood round with swords, to drive the woman back if she attempted to escape; or they placed her on the ground and heaped the firewood upon her before lighting it, so that she could not move, making the death lingering and horrible. In 1829 all this was rendered illegal. It is often said that the then Viceroy, Lord William Bentinck, stopped suttee by a stroke of the pen. Great opposition and trouble were foretold by a certain class of objectors, but the law was passed, and the difficulties never arose. If our Government will still have courage to act in the fear of God, and to deal with questions affecting these millions of people in such a manner as will be most honouring to Him, instead of bringing trouble

they will have His blessing; and by His help they will be able to confer inestimable and lasting benefits on India.

Although suttee is no longer allowed, the lot of the widow continues to be one of great hardship. She is treated with harshness as one who is under the curse of the gods, and unfit to live. She is crushed under a cruel combination of unfeeling customs; never allowed to marry again, even though she may have lost her husband in childhood, before ever seeing him; and her very



THREE CHILD WIDOWS.

shadow brings misfortune on those upon whom it falls. If a child, she must never play with other girls, lest she cause them also to lose their husbands. The poor little thing is bewildered and crushed as she sees others wearing nice clothing and jewels at play, whilst she must only wear the widow's coarse garb, must have no jewels, must do the drudgery work of the house, and is only allowed to have *one meal a day!* Once a month she must go without even that, and observe a strict fast!

In 1891 there were 22,657,429 widows in India! The widowers numbered only 6,412,483, or a little more than a quarter the number of the widows. This shows how cruelly unjust the custom is towards girls and women. Of the widows —

13,878 were under 4 years of age.

64,040 were between 5 and 9 years of age.

174,532 " " 10 " 14 " "

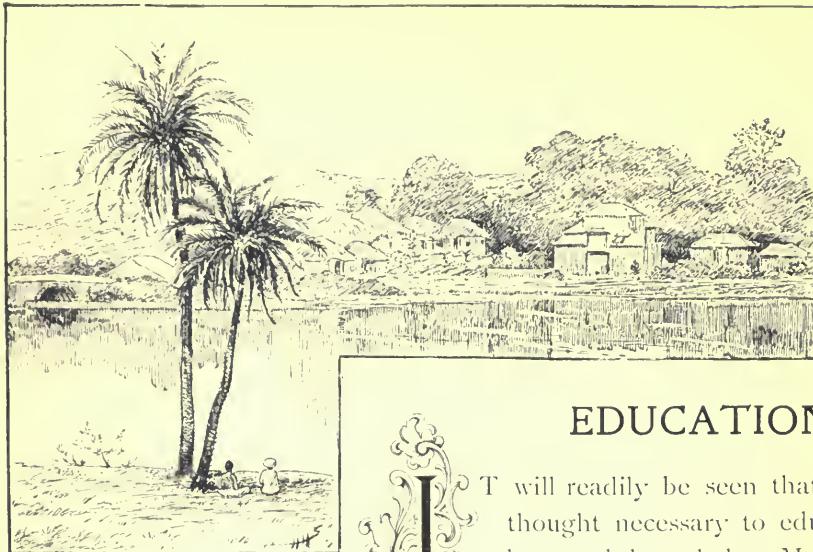
4,160,538 " " 15 " 34 " "

Thus one-sixth of the entire female population, counting in the little children, are widows! AGAIN WE ASK — "CAN A CHRISTIAN GOVERNMENT DO NOTHING TO SAVE THE GIRLS?" As we look at the above figures, and reflect on the awful accumulation of wrong, suffering, cruelty, and degradation they represent, we plead that public opinion may be led to take a more evil, and not to rest British influence and on behalf of the helpless

intelligent grasp of the until the strong arm of power has been exerted girlhood of India.



A SCHOOL GIRL.



EDUCATION.

IT will readily be seen that no effort was thought necessary to educate beings so base and degraded as Manu represented women to be. They were left in ignorance, and have thus been the abject tools of the priests, and the greatest upholders of superstition. Just as the Greeks, when at the very height of their ancient civilization and culture, kept their wives from being taught, and only allowed education and accomplishments to the large class of courtesans to add to their blandishments, so it has been in India. Nautch girls might learn to read in order that they might sing the impure songs which do so much to corrupt youth and to perpetuate vice. But the power to read being regarded in woman as associated with an evil life, the vast majority were never allowed to learn. Hence the prejudice against female education, and the very slow progress made in the number of girls who are being taught. According to the census of 1891, there were 38,047,354 girls under 15 years of age, of whom only 313,777 were at school. At the same date 3,368,930 boys were being educated. The parts of India where most progress in the education of girls has been made are those in which Christian Missions have been most successful. To the Missionaries is due by far the greatest part of what has been accomplished.

The census returns give the following summary regarding a large portion of the women and girls:—

| | | | |
|------------|-----|-----|-------------|
| Learning | ... | ... | 197,662 |
| Literate | ... | ... | 543,495 |
| Illiterate | ... | ... | 127,726,768 |
| | | | 128,467,925 |

The succeeding pages afford many cheering illustrations of the good resulting from teaching girls. We earnestly pray for more help in this important branch of Mission effort, and that *very many* of our readers may be led by God to give themselves to it. We know of no nobler or happier work, nor of any that is more cheering in the fruit it yields.

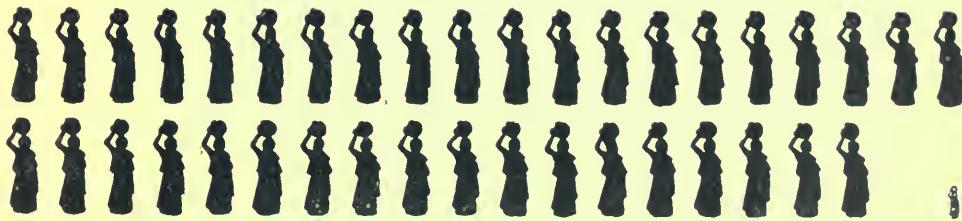
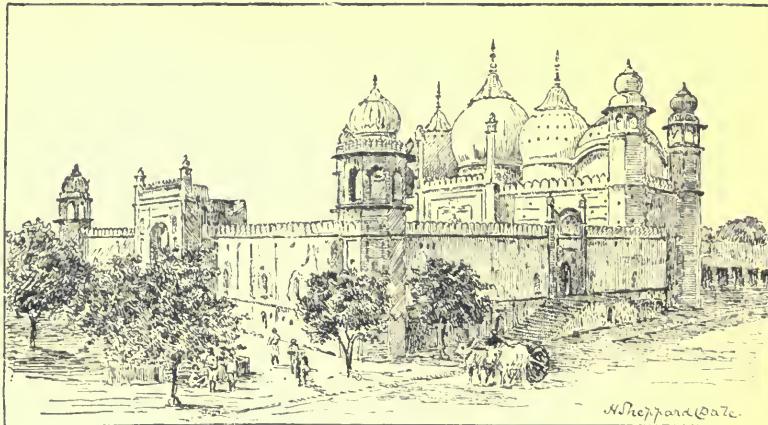


DIAGRAM ILLUSTRATING THE NEED OF FEMALE EDUCATION IN INDIA.

Each figure represents One Million Girls under 15 years of age. The small figure on the right shows the proportion who are at School—*i.e.*, rather more than a third of One Million!



EMANCIPATION.

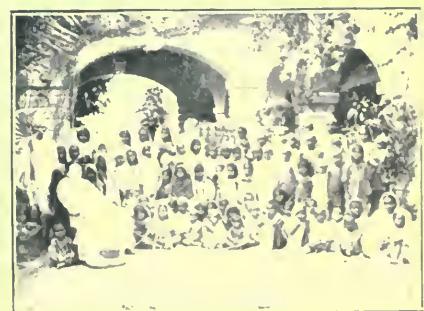
MANU says: "For women no sacramental rite is performed with sacred texts, thus the law is settled: women who are destitute of strength and destitute of the knowledge of Vedic texts *are as impure as falsehood itself*, that is a fixed rule." What must be the moral effects on the nation of a religion based on such doctrines as this? So long as the Hindus continue to worship gods whose chief characteristics are immorality and deceit, and who, themselves, were wife beaters and cruel towards woman, so long will the moral tone of the nation be low, and the position of woman one of degradation. **INDIA'S GREAT NEED IS THE TRUE RELIGION.**

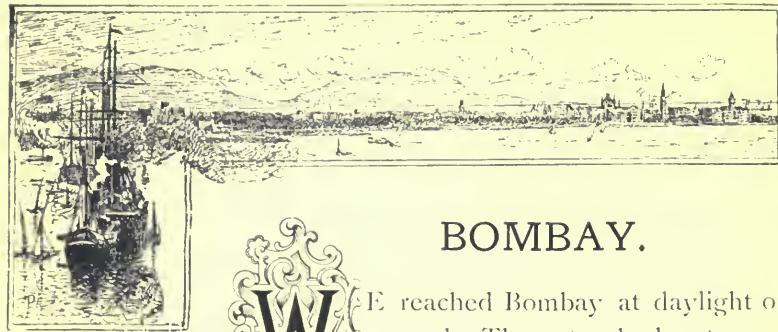
How wonderful is the contrast between the Shaster and the Bible, between the impure example of Hindu gods, and the holy, harmless, elevating life of the Lord Jesus Christ! In nothing did He more fully prove Himself to be Divine than in His treatment of woman. He swept aside all pre-conceived prejudices and disabilities, and placed her at once in the position for which she was created. Talking to a woman was contrary to the usages of even the Jewish Rabbis. They taught that, "A man should not salute a woman in a public place, not even his own wife," and that it was "better that the words of the law should be burned

than delivered to women." One of the thanksgivings in the daily service of the synagogue is "Blessed art Thou, O Lord, Who has not made me a woman." But Christ admitted women to the closest friendship, and not only constantly helped them when in need, but gladly accepted their aid in loving service to Himself. It is remarkable that the first definite revelation of Himself as the Messiah which is recorded, was made to a woman; and she one for whom no other religious system would have had a word of comfort or help to raise her to a life of goodness. (St. John iv., 26.) And it is encouraging to those who are working for woman in India to note how rapidly this poor Samaritan became the bearer of the good news to others. The newly-converted woman, rejoicing in her own discovery of the Saviour, eagerly sought the men, and at once began to witness for Christ with the effect that many of them also believed. Already similar results are seen in India. Many have accepted Christ as their Saviour, and amongst these there are not a few who are earnestly and faithfully striving to make Him known to others.

The Gospel sweeps away all disabilities. "There is neither Jew nor Greek, there is neither bond nor free, there is *neither male nor female*: for ye are all one in Christ Jesus" (Gal. iii., 28.). Other systems have their racial or social privileges, and especially differentiate between the man and the woman. But in Christ all are equal: all have the same soul disease: all alike need salvation: and to all alike the blessings of peace with God in the present, and eternal life and blessedness in the future, are offered on the one simple condition of a living faith.

As the Gospel advances in India the Zenana system must disappear. Other cruel wrongs will also pass away. Women, emancipated, sanctified, and enlightened, will become sharers in the great work of witnessing for Christ; whilst their husbands and children will share in the blessing. THE TRUEST HOPE FOR THE FUTURE OF INDIA IS IN THE EVANGELIZATION OF ITS NEARLY 150 MILLIONS OF WOMEN.





W

BOMBAY.

E reached Bombay at daylight on Friday, October 22nd. The natural advantages of the magnificent harbour are very great, and the scenery well merits the appellation "Bombay the beautiful." The public buildings are extremely fine, and the streets in the neighbourhood of the Fort are wide and good. But the city is terribly overcrowded.

A very warm welcome awaited us from the Rev. W. G. Peel, the C.M.S. Secretary for Western India, and Mrs. Peel, whose guest I was during my stay. The C.M.S. Annual Conference was being held, and it was a real pleasure to meet all their Western India Missionaries, amongst whom were several old friends. These yearly Conferences are of great practical value. They enable the Missionaries to confer together on questions of policy, and to discuss the needs of every station and department of work. Thus unity, sympathy, and uniformity of action are secured throughout the Mission. But even greater is the benefit spiritually from meeting together for mutual edification and prayer, and the extent to which the knowledge of each other's trials, difficulties, or encouragements, enables them to support one another at the Throne of Grace. Although I had worked in India before, this was my first visit to Bombay. There is much to arrest the attention of a stranger. The growth of the city under British rule has been marvellous. When the Island of Bombay, which is nearly twelve miles long and from three to four miles wide, came into our possession in 1661, the population was estimated at 10,000. Now it is over 800,000, and this increase has been accompanied by a vast development in trade. The commercial

importance of Bombay is now second to no city in the East. Equally striking is the great variety of races found in this busy centre. Hindus of all castes and of no caste, Mohammedans, Parsis, and almost every variety of Oriental people are met with. The Parsis are enterprising



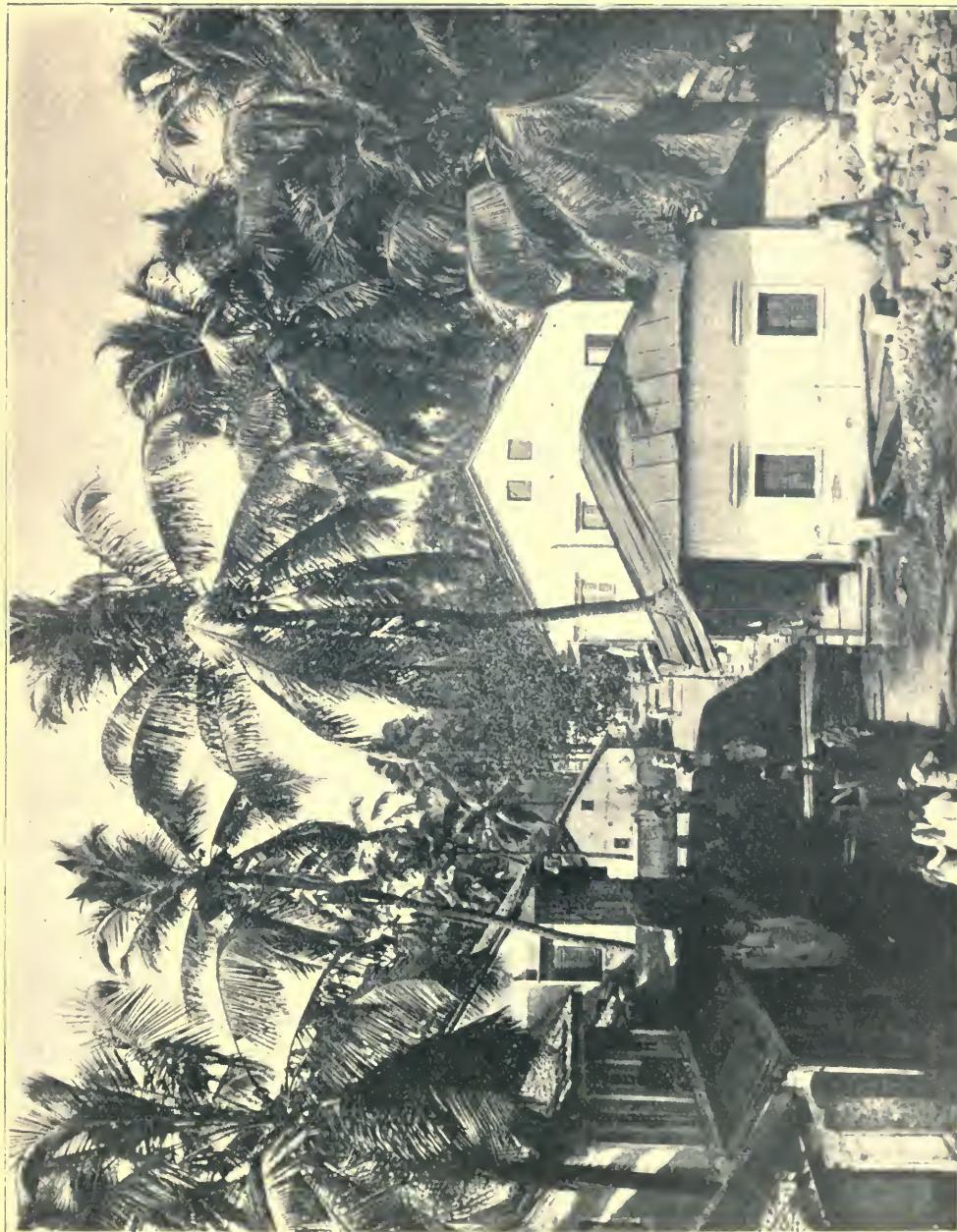
STREET SCENE IN BOMBAY.

and energetic, and exercise great influence. Many of them are very wealthy. There are also a considerable number of native Jews called the Beni Israel or Sons of Israel. Seldom can one witness such a busy

scene, amongst such a variety of nationalities, as at the Crawford Market. And yet amidst all this activity how sad it was to reflect that but few of the teeming multitude believe in Christ, and that great numbers of them know nothing about His atoning work. Amidst all this advance, educationally and commercially, there is to be found a vast amount of complete spiritual stagnation. We visited temples and tanks in Bombay, not very far from the palatial residence of the Governor, where heathen superstitions and practices are constantly met with, which indicate as great spiritual darkness and degradation as would be found in the most rural and unenlightened villages.

In addition to the C.M.S., there are missions of the Free Church of Scotland, the Wesleyans and Baptists, the American Board of Missions and the Episcopal Methodists, and the recently formed Missionary Settlement for University Women. But in this first hurried visit there was only time to see something of the work carried on by the ladies connected with our own Society, the Zenana Bible and Medical Mission. The High School, of which Miss Kimmins is the Principal, is doing splendid work. It was established to meet the pressing need for education amongst the children of Europeans and other English-speaking people. The Roman Catholics had opened convent schools, but there was no provision for Protestants, and many were formerly sent to the convents. Thus the school supplies a real want. It ranks as an European School in the Government List, and its development and high educational standard are evident from the fact that the Government grant, which is fixed after an examination quinquennially, was at the last examination in 1896 raised from Rs. 1519 to Rs. 3485! It is abundantly evident that this marked success in the Government examinations has not been purchased at the cost of religious teaching. The girls are thoroughly grounded in Scripture, and, in addition to the daily lessons given by the ladies, Mr. Peel gives them once a week a Bible lesson, when he endeavours to press home the need of personal conversion and consecration. There are amongst the pupils not only daughters of Christians, but also a number of Parsis, and some Jews, Mohammedans, and Hindus. All seemed to be interested, and listened with evident pleasure to an earnest Gospel address. Some of

GIRGAUM ROAD, BOMBAY, IN WHICH THE ZENANA MISSION HOUSE IS SITUATED.



the native Christian girls are being prepared to become teachers, and many former pupils of the school have become earnest Christian workers in connection with various Missions. During the Plague, when nearly all the schools of Bombay had to be closed, the ladies here managed to hold on, and although the attendance was much reduced, the school was never given up. Miss Edge, the very able Vice-Principal, went into one of the Plague Hospitals during the worst part of the outbreak to nurse; and the school girls worked hard to supply her with such articles of clothing, &c., as were of use to the sufferers.

In addition to this school the ladies of our Zenana Society superintend the C.M.S. Girls' Boarding School, and carry on two schools amongst the Beni Israel Girls, and a very interesting one for Khojahs, a special class of Mohammedans for whom nothing else has yet been done. About these schools and the general work in Bombay I learnt much on the return journey, which will be mentioned in connection with the welcome visit to them of Lord and Lady Kinnaird and Miss Morley.

On Sunday I preached morning and evening at the C.M.S. Church at Girgaum. The services were most delightful, earnest, simple, and devotional; the responses hearty and congregational, and the singing good. Missionary sermons and collections had been announced, and the people were evidently in full sympathy with the work. Mahratta services are held in the same church, and in the morning the Rev. E. Bachelor Russell, who had come out in the same steamer for a Winter Mission, preached by interpretation. The Rev. S. A. Selwyn, Vicar of Boscombe, was also a fellow passenger on a similar errand, but went on by steamer to Karachi, to commence his work there.

On Monday I paid a visit to Mr. and Miss Abbott, of the American Board. Miss Abbott had recently opened a Widows' Home for poor women whose own homes had been broken up by the Famine. There were 18 widows and 7 little children in it, all bearing marks of the suffering they have been passing through, but all now looking happy under the loving Christian care they were receiving. They were being taught needlework and other light industries as a means of earning their living, and were receiving the most careful Gospel teaching. We used to make

a small grant to Miss Abbott. How I wished we could resume it, and enable her still further to enlarge the excellent work she is doing.

Just before I left for the station in the evening, Miss Harris arrived from Nasik, accompanied by 37 bright happy native girls belonging to the C.M.S. Boarding School. They had been absent more than a year, owing to the Plague. This is another illustration of the great difficulties the Missionaries have had since the Plague began. Miss Harris belongs to the Z.B. & M.M., but superintends the school for the C.M.S.

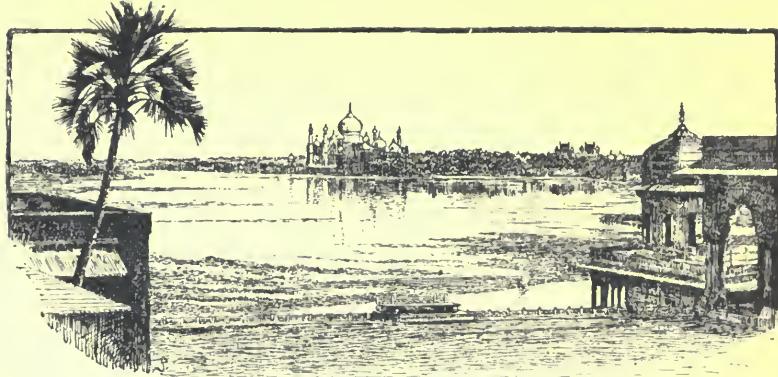
On Monday evening I left Bombay by the mail train, and commenced the thirty-five hours' journey to Lucknow. It was very hot and close until we reached the ghats, but in the early morning the coolness was delightfully refreshing. Still more cheering was the sight of the fresh green in the fields. After the terrible Famine our hearts were filled with thankfulness to see on all sides evidence of an abundant harvest coming on. The light autumn crop had already relieved the severity of the distress, and the country everywhere gave promise of a far larger crop than usual in the near future. How different to a year ago! *Then* these fields were sown, and as the seed sprang up all looked green and hopeful. But the rains failed. Day after day, week after week, the scorching rays of the sun came down, unchecked by cloud, until the crops were dried up; the land baked hard; and the country changed to the appearance of a desert. Then arose the great cry of despair. *Now* as we see the busy workers everywhere, and the bright green landscape, it is difficult to realize the desolations of the past months. But as the train takes us further up country, evidences of the great suffering begin to multiply. The broken-down houses and ruined portions of villages tell the tale of those who left home never to return. At the stations groups of haggard people, almost like living skeletons, crowd around the outer railings, unable to come inside, but hoping to receive some little help from the passengers. At Bhopal there were many such, presenting a most pitiable appearance. I gave a few small coins away, and the recipients took them eagerly, and, so long as I was standing by, with a feeling of security. Just as the train was starting a poor old woman, who was deplorably thin and emaciated, managed to pass the barrier, and come

with outstretched hands to the carriage window. The train was moving, but I threw a small silver coin into her cloth, which she grasped eagerly, and turned to rush back to the road. Looking out of the window, I saw two powerful-looking, well-fed policemen go up to her. One struck her a heavy blow, and seizing her hand roughly, wrested the coin from her; when the other, as roughly, pushed her outside the barrier. Alas, these non-Christian religions do not make their followers sympathetic or kind-hearted. The attitude of the natives towards the sufferers, when European officials were not present, was often harsh and unfeeling. Great as have been the sufferings of the people, they would have been far greater if there had been no British Government to provide for them, and no British people to administer the relief.

We were twice examined by doctors in the train, but providentially no signs of plague were found, and we reached Lucknow safely at nine o'clock on Wednesday morning. Dr. Haskew, of our Mission, met me, and took me to the Lady Kinnaird Memorial Hospital, where I had been invited to stay.



BIBLE CART AND BIBLE WOMEN, POONA.



LUCKNOW MEDICAL MISSION.



HERE is very special interest in the first visit to such an institution as the Lady Kinnaird Memorial Hospital. Here Christianity is seen in its practical working, and never can I forget the impression made on my mind as I witnessed day by day the Christ-like lives of the ladies; their skill, and care for the patients; the love which they lavish upon them; and the uncomplaining patience with which they endure the perverseness and ignorant superstitions of those they are seeking to cure. We never met with anything but unqualified praise of the Medical ladies. *Their* work appeals to all, and commends itself to all. How great is the need for such Missions! All the lady doctors and assistants in India are now able to reach about two millions of women annually. This is a wonderful advance on the numbers relieved even ten years ago, and a cause of much thankfulness.



But there are still fully 140 MILLIONS OF WOMEN WITHOUT INTELLIGENT MEDICAL AID IN SICKNESS. Custom does not permit them to be attended by men, and although in a few cases affection may now overcome this rule, the number of women who avail themselves of the aid of medical men is very small indeed. The vast majority can only be reached by ladies, and the lady doctors are so few that *many millions are altogether unable to get skilled medical aid.* It is true they have their Dais or nurses, and in many cases Hakeems or native quack doctors are consulted, and asked to prescribe without seeing their patient or being able to get an intelligent account of her case. Just before our visit Dr. Haskew was sent for by the friends of a high caste lady. She had not been properly attended to a few days before when her baby was born. Miss Haskew wished to do something, only very simple and slight, for her, but was not allowed to touch her on account of her caste. Native advice was sought, and a little black kid was brought in—it must be *quite* black, as the least white hair would spoil the efficacy of the treatment. The people muttered some charms over it, and then lifted it up and passed it several times over the patient from head to foot and back again. It was supposed that the effect of this would be to transfer the illness to the kid, and thus cure the patient! Another woman who was of low caste consulted a Hakeem. He told her to eat a quantity of sand! The poor ignorant woman did so, and Miss Haskew was called in to find her dying in great agony. Such is the ignorant treatment to which millions of India's women are liable. How true is the Scripture verdict that even the tender mercies of the wicked are cruel. How pathetic the plea to us who have the medical advantages which have sprung from Christianity, to send help to these many needy ones.

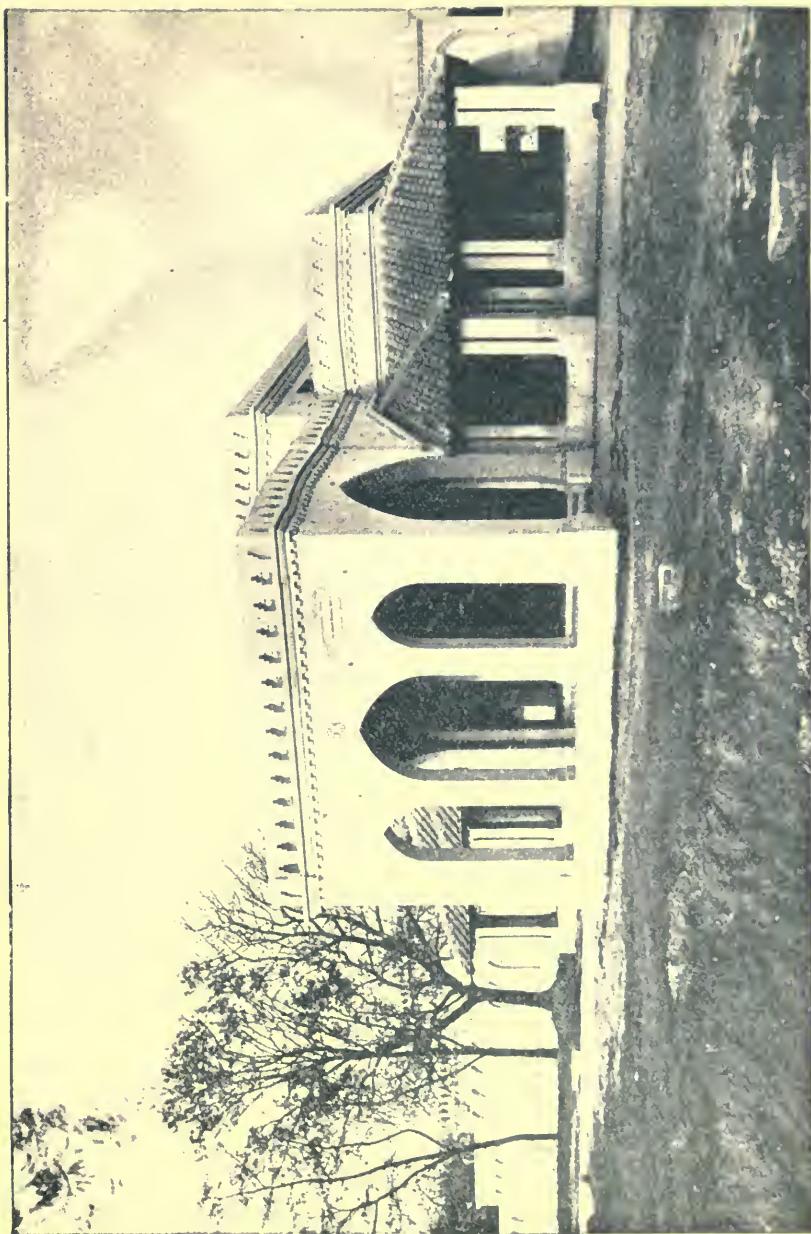
The Mission Hospital at Lucknow was built, as its name implies, in memory of the late Lady Kinnaid, the founder and life-long friend of the Society, and for three years its President. The buildings are admirably arranged, and form a quadrangle, with an open square in the centre in which those of the patients who are well enough can walk or sit without fear of being seen by men. The front entrance, under a large porch, leads into a commodious room in which the out-patients gather each

morning except Sunday. Here they wait their turn to see the doctor, and meanwhile one of the Missionaries or a Bible woman reads to them and explains the way of Salvation. The work of the day always begins with prayer and a Gospel address, which is taken when possible by one of the doctors. A door opens into the consulting room. Eighty or a hundred patients often assemble, and sometimes considerably more. Many of the cases can be dealt with quickly, but some take a long time. The doctors make it a rule to say a few words about Christ to each



STAFF OF THE LADY KINNAIRD MEMORIAL HOSPITAL, LUCKNOW.

patient, but they have not time to say much. Still their words help to fix the truths the women have been listening to in the waiting room. An exact record is kept of each visit, and the books are as carefully entered up as in an English hospital. The greater number of the women have to wait a few minutes longer whilst the dispenser prepares their medicine, and then they leave. Some are Zenana ladies, who have been carried to the Hospital in a doolie, which waits to take them home again. Many are poor women who can walk to and fro without any such seclusion.



LADY KINAIRD MEMORIAL HOSPITAL AT LUCKNOW.

Most, if not all, are accompanied by one or more friends, and these also hear the Gospel addresses in the waiting room.

But there are usually some cases which are too serious to be disposed of so readily. A woman may be brought by her husband for consultation. He waits outside, because men must not be allowed to enter the waiting room or any part of the Hospital. The doctor finds the wife to be suffering from some serious illness necessitating her stay in the Hospital. First this must be gently explained to the patient, and generally it is very difficult to make her understand the reason for it. The doctor knows that she requires most careful nursing and regular treatment, and that it will be hopeless to think of these being found in her own home. The patient is quite unable to see the value of these, but dreads that if she remains with Christians her caste will be broken. Patiently and sympathetically the doctor reasons with her, until her reluctance is overcome, and she is brought to see that it is her own good alone that is being sought. But the battle is only half won yet. The doctor must now go outside and find the husband, and again all the same reasons must be advanced and explained, and the same objections overcome. Possibly caste is too strong. All efforts fail, and the woman is taken away to what the doctor knows will involve increased suffering and perhaps death. But in most cases the consent of both parties is obtained, and the woman enters one of the wards.

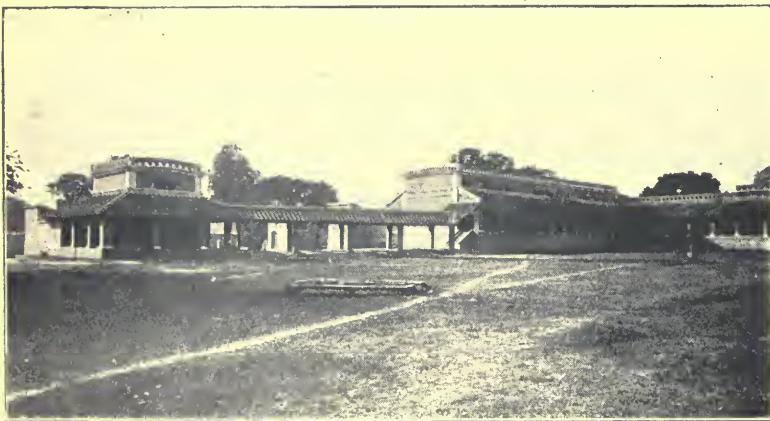
Many patients require surgical treatment. The operation room on the right of the consulting room is large and well lighted. Here major operations are performed, and many most serious and difficult cases are successfully undertaken. It was after one of these that a native non-Christian newspaper wrote: "It is evident the age of miracles has not yet ceased, for Jesus Christ is still working miracles, by the lady doctors who are coming to India in connection with this Society."

On the opposite side of the consulting room is a smaller one in which minor operations of a simple character are taken. These are numerous, and often there are several in one day. The store room for medicines, and a small room where they are made up, complete this part of the building.

At right angles to this on either side are the wards for in-patients. Those on one side are for surgical cases. On the other side they have medical cases, and here also is an isolation ward for infectious diseases. The fourth side is occupied by the residence of the Missionaries.

There is accommodation for fifty beds in the wards, but this number is often exceeded. When I arrived, there were no less than sixty-seven in-patients, and they were uncomfortably crowded. Even then some women who could not be admitted begged to be allowed to stay in the courtyard, and sleep in the open air until a vacant bed in the wards was

available! All the wards were scrupulously clean, and with bright pictures and texts on the walls were quite cheerful. Curtains are so arranged that each bed can be secluded from the rest when it may be necessary for the friends of a



NEW WING AT LUCKNOW HOSPITAL.

patient to see her. At the head of each bed is the temperature chart, and a bracket for medicine bottles, &c. The native Christian nurses are trained to take the temperature at regular intervals, and to keep the record. An air of peace and comfort pervades the wards, in vivid contrast to the noise, dirt, and discomfort, of the homes from which the patients come. Of course I had one great disadvantage—I could not see the greater number of the patients! Later on, when Lord and Lady Kinnaird and Miss Morley arrived, the ladies of the party were able to go through the wards and see all. They were much interested, and deeply touched by what they saw. But when I wanted to go over the wards

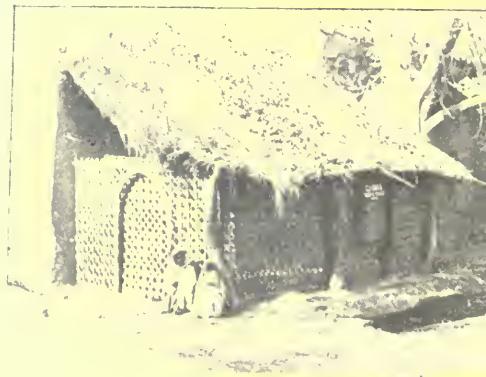
special preparations had to be made. The curtains were closely drawn round most of the beds, and I could only stand with Miss Haskew, and Miss Keith, one of the native medical assistants, outside the curtains, and hear the account of the patient who was inside! Now and then a curtain would be pulled aside, and a merry little child emerge from its mother's cot, to take hold of our hands and be petted or jumped along the verandah. One little boy in particular seemed to take possession of Dr. Haskew as if he had a perfect right to her. It was evident that the power of love was felt by all, and not least by the little ones.

About a dozen of the patients who were not "purdah," did not fear the sight of a strange man. The first I saw was a pitiable-looking object—a poor woman who had undergone an operation on the eyelids a day or two before. Her eyes were covered over with cotton wool, but the pain irritated her, and she would keep pulling the bandage out of its place. The want of training and discipline in the lives of these people makes them very trying as patients, and adds greatly to the difficulties of the work. This poor creature seemed both unamiable and intractable, but she was treated with the greatest kindness and tact.

Several were Famine cases— women sent in by Miss Wahl and others from the villages, suffering from diseases brought on by want of food. It was sad to see these poor women with their babies—in several cases the mother being too ill and weak to notice the little one, and the poor little mite lying helplessly near her, looking so piteous and unable to understand it. There was one little child of six dying with hip disease. Everything possible had been done, and at first there seemed to be improvement, but after three months of treatment the poor child was gradually fading away. It was so sad to see the deep lines of suffering on the prematurely old face, and the terribly emaciated limbs. All the time we were going round, the little ones from behind the curtains kept up their game of hide-and-seek, and a merry little fellow, a Famine orphan, about two-and-a-half years' old, who was almost dead when brought in, but had become quite strong again, constituted himself our guide, and was full of fun. The presence of these little ones must greatly help to cheer the patients, and to relieve the monotony of their stay in the Hospital.

One great advantage of keeping the patients in the wards is that they can there have regular Christian teaching, without the noise and interruptions of their home life. Miss Townsend devotes all her time to Evangelistic work amongst them. Some of the women are indisposed at first to listen, but this, as a rule, soon passes away, and far more frequently Miss Townsend is entreated to spend more time at each bedside than she can possibly spare. The daily prayers in the wards impress those who have had no previous idea of prayer to the unseen God, and who are in the habit of addressing their petitions to idols. The hymns show them something of the spirit of thankful praise which is one of the fruits of Christianity, whilst the tender care they receive, and the fact that delicately nurtured English ladies lovingly perform menial offices for them which their own nearest relations would in many cases altogether refuse to do, tend powerfully to enforce the truths they hear. There is no other instrumentality which is so effective in breaking down prejudice, winning confidence, and opening closed hearts as well as closed doors. **WITH THE EXAMPLE OF OUR LORD ALWAYS BEFORE IT, WE MARVEL THAT THE CHRISTIAN CHURCH HAS BEEN SO LONG IN RECOGNISING, AND STILL SO INADEQUATELY USES, THE GREAT POWER OF MEDICAL MISSIONS.**

This work at Lucknow was begun in 1876. For some years it was carried on in most unsuitable quarters, in part of an old Mohammedan palace. The present beautiful Hospital was opened in October, 1891, with provision for a dispensary and twenty-five beds. A new wing was added in 1896, increasing the beds to fifty, although they often have sixty or upwards in use. Another dispensary is held two miles away at the old quarters. Every Monday a dispensary is also held twenty miles off at a village called Nigohan, whilst a fourth was opened eighty miles away at Ajodhya in 1893, under the care of a native Christian

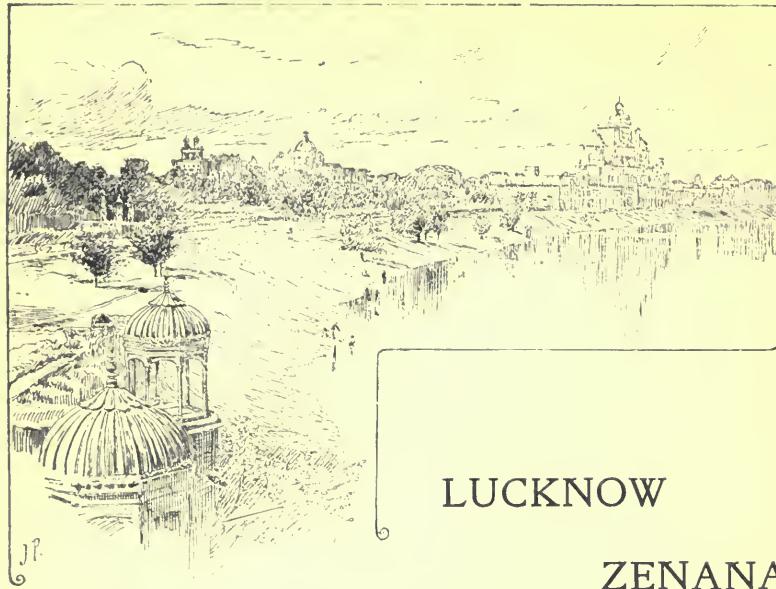


woman. Dr. Haskew goes over monthly to superintend it, and to take any difficult operations. In addition to the dispensary there is now a small Cottage Hospital with twelve beds, to receive patients who are carried in from the surrounding villages. Thus the influence for good of the Medical Mission is felt much beyond the limits of Lucknow. The work here has grown rapidly, as will appear by a comparison of the years 1887 and 1897:

| | | 1887. | | 1897. |
|-----------------------------------|--------------------------|-------|------------|--------|
| In-patients | | 110 | | 692 |
| Out-patients | | 2,261 | | 8,993 |
| Attended at home | | 100 | | 229 |
| Total attendances at dispensaries | | 5,300 | | 38,607 |



NATIVE CHRISTIAN NURSES, LUCKNOW HOSPITAL.



LUCKNOW

ZENANAS.

IHAD hurried away from Bombay because the Annual Conference of the C.M.S. Missionaries was to be held at Lucknow. Again, there were many old and valued friends whom I had not met for years. Very real is the work that is being done in many parts of these great Provinces. It was an equal pleasure to meet Missionaries of other Societies, and to hear how their work is growing. Difficulties are great. Added to the natural deadness of the human heart to Divine things, which is met with everywhere, the Missionary in India has to combat the tremendous hindering power of caste, and the attachment of the people to false religions and superstitions which they cling to tenaciously. But God is faithful to His promise, and does not allow His Word to return void. It may not produce just the results the human teacher hopes for. But it accomplishes that which God pleases; and the workers are cheered, and take fresh courage from each victory.

It would not be easy to find a more happy and sanguine gathering than a band of Missionaries meeting for Conference; and those

assembled at Lucknow had much to tell about God's work in the Districts. Progress is being made, but how much more might be done if the Churches at home would awake to the vastness of the need, and send a more adequate supply of labourers.

The ladies of our Mission who are engaged in Zenana visiting and school teaching have an important work. Altogether the Society has 47



ZENANA STAFF, LUCKNOW.

workers at Lucknow, of whom 10 are English Missionaries. Of these, 3 are connected with the Zenana Mission, 3 with the Hospital, and 4 with the itinerating work in the surrounding villages.

Miss Marston, who has charge of the Zenana work, has had much experience in India, and is highly respected. At the commencement of the Famine the Government authorities asked her to undertake the

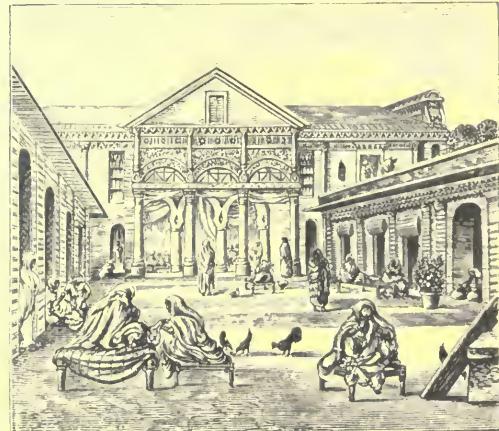


BAILEY GUARD, LUCKNOW.

that women in the Zenanas of an important town like Lucknow were dying from starvation. Yet such was the fact. The *real* surroundings and life in a Zenana are very different from the *ideal*. A very small number of Zenana ladies may enjoy comfort and plenty in their seclusion. The vast majority do not, and large numbers live almost in poverty. During the Famine these women suffered greatly. Unlike the low caste women they could not go to relief camps to seek work, and pined away in their prison homes unless help was brought to them. Miss Marston examined into the circumstances of those she relieved, and gave assistance in between 300 and 400 houses. Government allowed her Rs760 a month from the Famine Fund. Since it ceased she has endeavoured to continue help to those who are still in distress by teaching them light industries which they can follow in their Zenanas, and for which they are paid. The work is sold, and the effort will, it is hoped, soon become self-supporting. By this means many new houses have been opened to Christian teaching, and the energies of the ladies and their Bible-women have been severely taxed. Miss Marshall and Miss Boys, the latter of whom is an Honorary Missionary, are most devoted and efficient workers, and the assistants are earnest fellow-helpers.

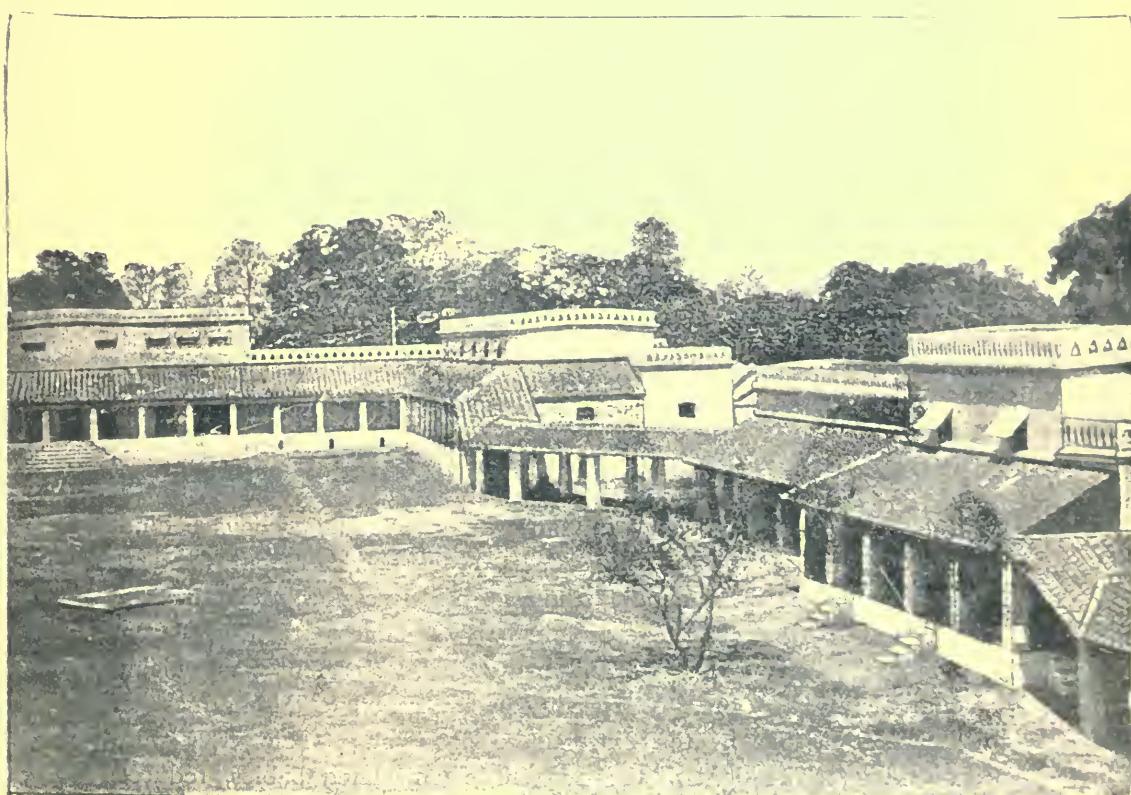
Of course I could not see anything of the actual work in the Zenanas, or even the children in the purdah

relief work amongst purdah women. It may surprise those who picture a Zenana as a luxurious apartment, in which the inmates recline on easy couches, and are waited on by a liberal number of maids, to learn



LADIES' COURTYARD IN A ROYAL PALACE AT LUCKNOW.

schools. But one School for Bengali girls I was able to visit. Only thirty-seven were present, some being little boys. The numbers have fallen off lately because of the deep interest the children took in their Scripture lessons, and the fear of the parents lest they should become Christians. Hence the older girls were removed, only one of the girls left being over nine years of age. Some of the old pupils who have been taught in this school have witnessed nobly for Christ, and the little ones I saw were learning truths, which may, by God's blessing, affect their whole after-life.



LADY KINNAIRD MEMORIAL HOSPITAL, LUCKNOW.



GOING TO SCHOOL.

VILLAGE WORK.

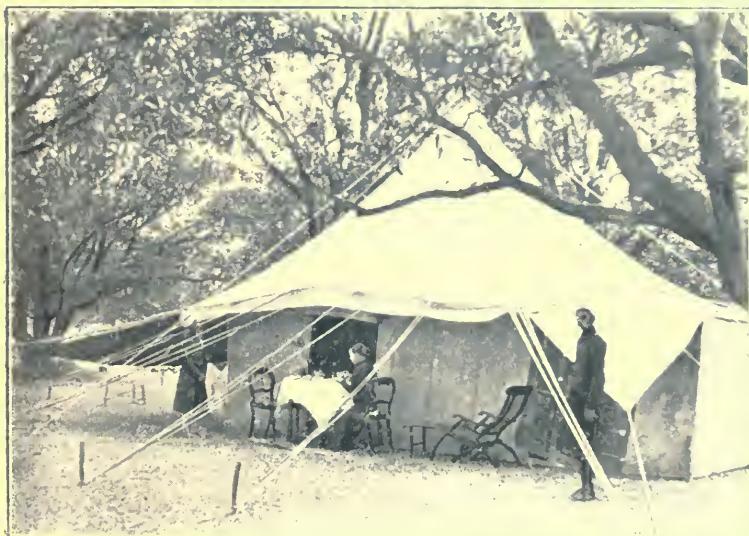


OR several years an active itinerating work has been carried on by Miss Wahl in the villages around Lucknow, in which she has lately been assisted by Miss Brett and Miss Spackman.

The Famine was very severely felt by the poor people in these villages. Numbers of men went away to the Government relief camps to find work, taking the older boys with them, but leaving the women and girls and the younger boys behind. In one of her itinerating journeys Miss Wahl had her tent fixed at a village called Sissindi, about 30 miles from Lucknow. The distress there and in the villages around was terrible. Numbers were suffering acutely from hunger, and many died. Her tent was quickly surrounded by a crowd of starving women and children, most of whom were pitiable in the extreme to look at. Their cries were heart-rending. The sight of the poor little emaciated babies, reduced to mere skeletons, was most sad. Miss Wahl and her Bible women began to give relief. The news spread, and rapidly the crowds

increased. Their small stock of grain was soon gone, and then the disappointment of those who had not received any was extreme. Miss Wahl promptly set to work, resolved to remain there as long as the need continued. Her first care was to obtain food. The money she had would not go far, but it was all given. Arrangements were soon made with the grain dealers to send out a regular supply. A most touching description of the distress was at once written home. I received the letter, and sent an extract from it to the "Christian," and within a few days £100 were sent

us in reponse to that first effort, which was followed by Lord Kinnaird's appeal for the Famine Fund. Providentially the telegraph enabled this much-needed help to reach Miss Wahl without delay. Meanwhile she had organised a regular system of relief as



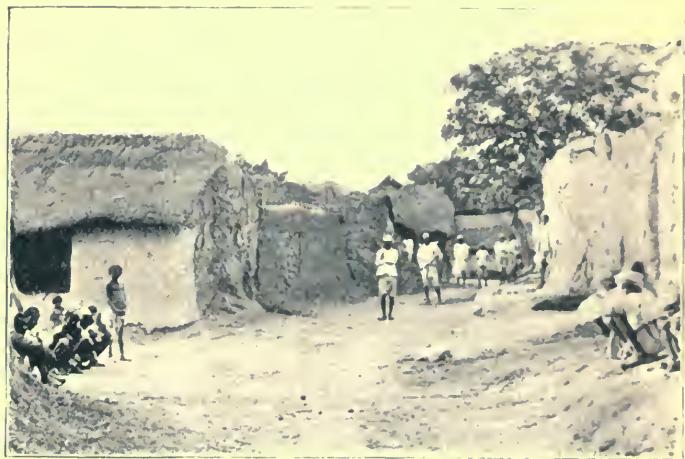
MISS WAHL AND HER TENT.

methodically as if it had been undertaken by a trained official. A pensioned sepoy was employed to keep order, his habits of discipline proving of great value. The women were examined one by one, and a list prepared of the inmates of each house, arranged in villages. This was a work of great labour, so that Miss Wahl was kept very busily occupied for some time from dawn till dark. The women from each village were told on what day of the week to come for their weekly supply of grain. Perfect order was insisted on. They

assembled in the morning, and sat on the ground outside the tent, whilst a Gospel address was given. Everything had to be told them in the most simple way. Then the roll was called, and each woman came up for her dole. At the end a list was made of those who were too ill to be present, and their supply was sent to them when possible. Almost every day numbers of poor people turned up who had come from more distant villages. Some who were quite unfit to walk managed to drag themselves twenty miles or more to get food, and in several cases arrived so weak and worn that they died soon after reaching the place where food could be obtained. After a time Government came to the rescue and provided relief, when Miss Wahl moved nearer Lucknow. But the impression made by her self-sacrifice and kindness was very great, and now in her itinerating tours she finds the women more ready to listen than ever before. Meanwhile, nearer Lucknow, Miss Spackman had on a smaller scale been giving similar relief, and they were perplexed as to the best means of helping a number of poor women who had been left widows, and were entirely destitute. After much prayer and thought, Miss Wahl resolved to establish a Widow's Home where they could be received for a time and taught. A house was secured in Lucknow, and a reliable Christian woman employed as matron. About sixty women were soon received, and a number of little children. It was really wonderful after three months' residence to see the improvement in most of these women, and the amount of Bible knowledge Miss Wahl had succeeded in teaching them. They were being taught cotton spinning and other suitable industries. But best of all they were learning of the love of Christ, and their bright faces and improved conduct showed that many of them were trying to trust and follow Him. A few weeks later Lord and Lady Kinnaird, Miss Morley and I had the pleasure of witnessing the baptism of twelve of these women and nine children. They had been most carefully prepared, and Mr. Baumann, of the C.M.S., who baptized them, was greatly pleased with them.

In the verandah of the Home a teacher was employed to teach those of the children who were old enough to learn, and thus all were profitably occupied.

We have already mentioned a village about 20 miles from Lucknow called Nigōhan. The C.M.S. Associated Evangelists have built a Rest House there, in which they stay when itinerating in the locality. They have also a Catechist and a small school for boys. But the people were not friendly, and the work was not encouraging. After leaving Sissindi Miss Wahl encamped at Nigōhan for a time, and gave famine relief to the women and children. So many of them were suffering from disease that Dr. Haskew was asked for help, and commenced a weekly dispensary. Nigōhan is on the railway, and although there was only one train each way daily they fortunately ran at convenient times, the one from Lucknow leaving about 8 a.m. and the return train to Lucknow arriving about 7.30 p.m. So Miss Haskew gave up Monday to the work there. The kindness and care shown to the women and children during their distress, and especially the relief given to the sick in the dispensary, have entirely altered the attitude of the people; and now the C.M.S. Missionaries say they are always warmly welcomed by the men, and are cheered by the attention given to their message. This is only another illustration of the necessity for woman's work, and the great advantage resulting from Medical Missions. The women have a most powerful influence over the men, and are more attentive to religious duties. But Missionary effort amongst them is at least a generation behind, and the most hopeful and impressionable half of the population has hitherto received much less attention than the men and boys. Now that the door

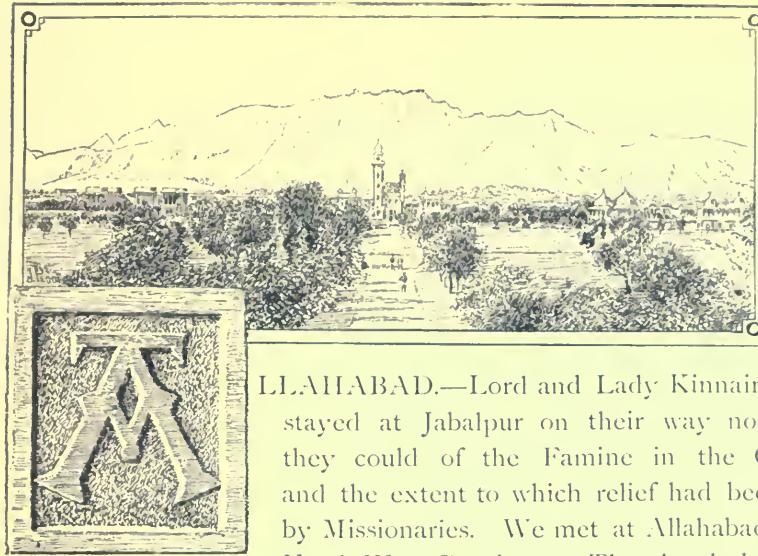


A VILLAGE SCENE, LUCKNOW DISTRICT.

of access to them is open, and women can take their rightful share in extending the Kingdom of our Lord, there is great need of a vast increase in the number of Zenana Missionaries. The work of the men will be more effective if supported by a proportionate effort for the women. But Miss Wahl's district is so great that only a small proportion of the villages can be reached, and many of these at long intervals. Multitudes never hear of Christ; know nothing of the Gospel; have no opportunity of learning the way of salvation, of pardon, and peace. The door of access is standing wide open. The opportunity is greater than ever, and God is calling us to send more labourers. What shall be our response? Are we still to leave these souls to perish without God and without hope? Or will the Lord's people brace themselves for greater effort and fuller obedience?



MISS WAHL AND ASSISTANTS.



ALLAHABAD.

ALLAHABAD.—Lord and Lady Kinnaird and Miss Morley stayed at Jabalpur on their way north, to learn what they could of the Famine in the Central Provinces, and the extent to which relief had been given, especially by Missionaries. We met at Allahabad, the capital of the

North-West Provinces. The city is built at the junction of the two great rivers, the Ganges and the Jumna, and has a population of about 150,000. Sir William Hunter describes it thus: "The English quarter is handsomely laid out with broad, well-watered roads, planted on both sides with trees. The native town consists of a network of narrow streets, intersected by a few main roads. The houses are of every description, from the mud hovel of the suburbs to the garden palace of the Alop Bagh, and the modern mansions of the wealthy native merchants in Daraganj and Kydganj." The Chinese Buddhist pilgrim, Hwen Thsang, who visited India in the 7th century, says there was a Brahminical temple at Allahabad to which the presentation of a single piece of money procured as much merit as that of one thousand pieces elsewhere! He also describes a tree in front of the temple which was regarded as the abode of a man-eating demon. There is still a tree in a pillared court underground which is said to be undying, and is an object of worship! It is probably merely a forked branch which is stuck in the ground by the priests, and secretly renewed from time to time. But immense numbers worship it. At the Mela held here annually about 250,000 people assemble, whilst at the Great Mela, every twelfth year, about one million are present. The Brahmins, who superintend the ceremonial

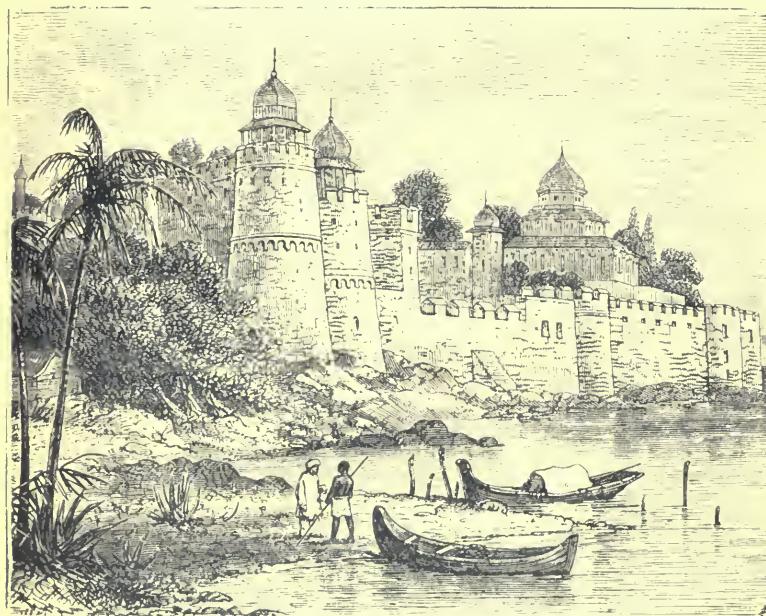
bathing in the holy waters of these sacred rivers, bear a very bad character for turbulence and licentiousness.

We were the guests of the Bishop of Lucknow and Mrs. Clifford, who welcomed us most cordially, and showed us great kindness. In 1874 the Bishop and I went out in the same steamer as far as Colombo, when we were both entering on foreign Mission work, so that it was a pleasure and privilege to meet again after so many years. He most kindly invited the

Lieut.-Governor and a large number of English officials and residents to meet Lord and Lady Kinnaird, when there was a good opportunity of drawing attention to the spiritual needs of the native population, especially as regards the work in the Zenanas.

The C.M.S.,
American Pres-

byterians and American Methodists, have work here. There are also some American ladies conducting an excellent Mission amongst the women, in addition to our own Zenana Society, which has a staff of four European ladies and fifteen natives. The latter, whom I addressed, seem to be intelligent and zealous. Miss Fallon, the lady in charge, has worked with this Society about twenty-four years, and has mature knowledge and experience of the people. Miss Tulloch is

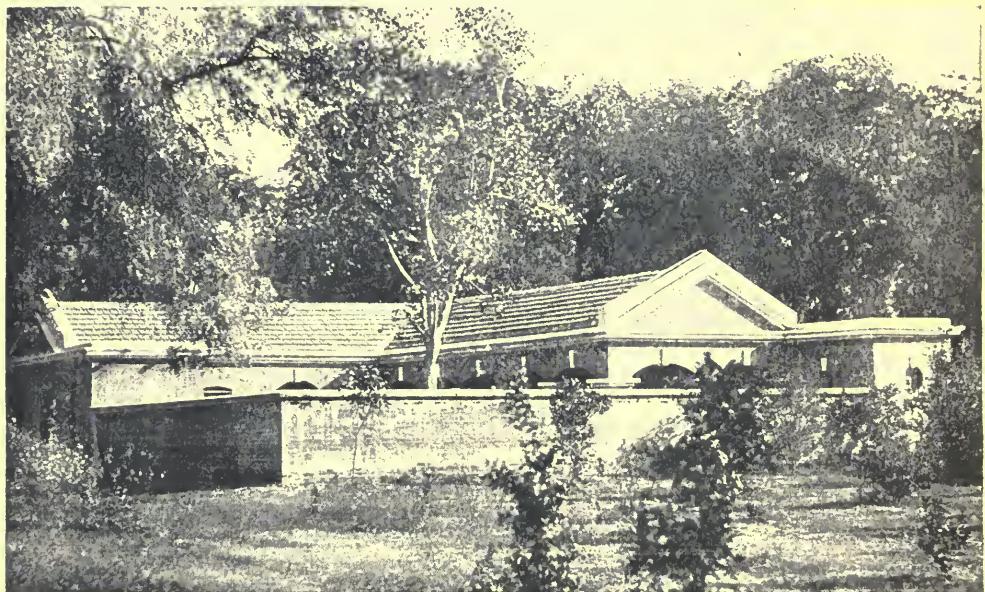


ALLAHABAD.

associated with her, whilst Miss Janet Paterson devotes herself chiefly to the Christian women. Miss Wright, daughter of the C.M.S. Acting Secretary, who was also our Honorary Secretary, had charge of about sixty orphan girls from the Famine. They were being well cared for, but many were still very weak, and there was a good deal of sickness lingering amongst them.

The most important Institution connected with our Zenana work at Allahabad is the Convert's Home. It was built in 1890, in memory of the late Mrs. Anderson, of Blackheath, who for many years devoted her efforts to helping forward Missions for the women of India; and it was enlarged in 1895. Its object is to provide a home for women of good family who have become Christians, and have in consequence had to leave their own homes, and are outcast. Such cases are very painful, and the women need all the sympathy and care that can be given them. In this Home they may stay a year and a half or two years, under constant Christian teaching and training, and many of them become teachers, Bible women, or nurses in our Hospitals. Miss Fallon gives much of her time to these converts, of whom there were twenty-six living in the Home at the time of our visit, besides children. Rajubala was there with her children, recently sent from Benares. She has a "good" face, but looked very young to have passed through so much. Her husband died of consumption in Benares, and before his death sent for Miss Johnson Smyth, and asked her to teach his wife, a beautiful young woman, and two children. One day she said, "I forget all my sorrow when I read this book." Soon afterwards her father and mother came from Bengal to take her away, bringing her youngest child with them. A heartrending scene followed when she told them she was a Christian. The father looked stunned, and the mother was frantic with grief. After nearly three hours of painful excitement they left, but every day for a week the father returned and endeavoured to induce her, by promises and threats, to go back to Hinduism. She remained calm, and was wonderfully supported, although the strain was terribly severe; and after having thus nobly witnessed her faith in Christ, she was sent with her children to the Convert's Home, where they were baptized on the 9th May, 1897.

Mookorji and her little son Moni, also from Benares, were there. In this instance the little child had been the means of bringing his mother under Christian teaching and influence. Many other cases were also of great interest. It was a special pleasure to meet amongst the teachers Karuna, the nurse and friend of Esther Bibi until the latter's death. Esther Bibi was a Mohammedan lady, and Karuna, a Hindu, had been employed by her as a nurse. Miss Fallon visited the Zenana when at



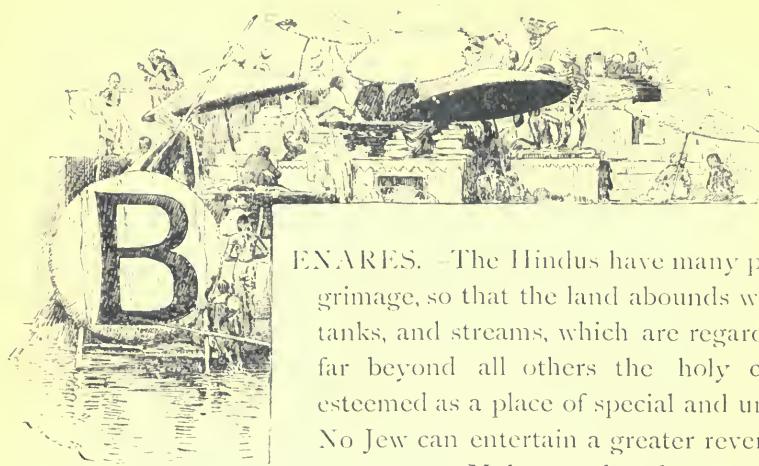
CONVERTS' HOME, ALLAHABAD.

Fyzabad. Almost immediately after Esther became a Christian she was found to have leprosy, and her Mohammedan relations said it was a punishment sent to her because she had left their religion. As soon as Karuna, who had left her some time before, heard that her late mistress was a leper, she found her out and offered to live with her and nurse her! It seemed that when in the Zenana Esther used to teach Karuna, after Miss Fallon's visits, the Christian lessons she herself had learnt, and now

the fruit of that teaching was found. Karuna remained with her for about two years until her death, and then after some time spent in training at the Convert's Home, became a teacher and is doing good work.

Lord Kinnaird and I attended morning service at the C. M. S. Church at Muirabad. The native pastor, the Rev. Mark Drummond, officiated. There were 180 present, of whom 60 remained for the Communion. There is an active branch of the Gleaner's Union, which I was invited to address. The British and Foreign Bible Society have a large well-arranged depot at Allahabad. It was in charge of Mr. Wynkoop. One most cheering fact is the large increase in the sale of Bibles during this year of want and suffering. In the district which is represented by the North India Bible Society, Famine conditions were recognised by the Government as affecting an area with a population of 45 millions. The mass of these people are miserably poor, and had the greatest difficulty in finding food. In February, 1897, over one million and a half of people were in receipt of public relief. In June the number had risen to two and a half millions, or more than half the entire number relieved in the whole of India. Under such circumstances there seemed little hope that many copies of the Scriptures would be sold. But Mr. Wynkoop was able to report: "In God's providence the time of trouble has been also a time of blessing. Perhaps the hearts of the people were prepared for the Word of God. When the reports of the year found us with joyful sur- aggregate of 101,786, ments, and Portions, an the circulation of 1896, than in any previous





BENARES.

ENARES. —The Hindus have many popular places of pilgrimage, so that the land abounds with temples, shrines, tanks, and streams, which are regarded as sacred. But far beyond all others the holy city of Benares is esteemed as a place of special and unexampled sanctity. No Jew can entertain a greater reverence for Jerusalem, nor can a Mohammedian have a higher regard for

Mecca, than the devout Hindu feels for Benares. To him it is the centre around which all his highest aspirations converge. To visit Kasi (the holy), as Benares is called, to bathe there in the sacred waters of the Ganges, to pray in its temples, and to make offerings to the gods, especially to Siva, under whose particular care the city is placed, and to whom it is dedicated, is the great ambition of many millions of Hindus. To die within the limits of Benares and be burned on the banks of the Ganges, and have the ashes thrown into its stream, ensures the greatest good the soul can hope for hereafter.

There has been a holy city here from very early times. The site was certainly well chosen. The river is more than a third of a mile wide, and curves gently to the left, enabling the eye to take in at one glance the beautiful line of buildings, temples, and ghats on the right, extending for about four miles. The bank is about 100 feet high, and is covered with an almost continuous series of stone steps leading to the water. A large number of temples and shrines are built along the river-side, and Rajahs from many parts of India have large stone residences several storeys high. Behind all these lies the greater part of the city, the most conspicuous objects being the large number of minarets, vanes, &c., of the temples and mosques. At Sarnath, about five

miles out, but which was then included in the city, Buddha, some 500 years B.C., first began to preach his doctrines; and for several centuries Benares was the headquarters of Buddhism. But at length the Brahmins succeeded in restoring Hinduism. They adopted some of Buddha's doctrines, and pretended that he was an incarnation of Vishnu, who had appeared "to encourage wicked men to despise the Vedas, reject caste, and deny the existence of the gods, to their own destruction!" In the



THE BURNING GHAT, BENARES.

eleventh or twelfth century the Buddhists seem to have been finally expelled, and Hindu temples again multiplied with great rapidity. Raja Man Singh of Jeypore desired to present 100,000 temples to the city in a single day! A great number of small carvings were made, each cut out of a single block of stone, and representing a temple. These were afterwards joined together so that the buildings composed by them exhibit on all

sides, from top to bottom, a mass of miniature temples. With the advent of Mohammedanism the fortunes of the city once more changed, and Ala-ud-din, about 1300 A.D., is said to have destroyed a thousand temples, but they multiplied again until they reached 1,500. These were destroyed by Aurungzeb (1658-1707 A.D.) But large numbers have again been built, and new ones are still being added.

Benares can be best described in the words applied by St. Paul to Athens as "wholly given to idolatry," or, as in the margin, "full of idols." It would be difficult to imagine anything more God-dishonouring, and more painful to the mind of a Christian, than the busy scene of idolatrous worship and superstitious ceremonial. Multitudes of pilgrims assemble from every part of India, drawn there by religious duties, and eagerly bent on devotional observances, which take them further away from God, instead of bringing them nearer to Him, in the end leaving them in hopeless darkness, if not in despair.

The C.M.S., London Missionary Society, and Wesleyans have long been at work here. The first lady sent by our Society for Zenana visiting arrived in 1867. The work has grown, and now (1898) we have forty-six workers in all, European and Native, in Benares.

Lord and Lady Kinnaird, Miss Morley and I arrived on Wednesday, November 17th. At the station we found a grand turn-out; a carriage and pair with handsomely dressed attendants, which had been lent by the Maharajah of Benares for the use of Lord and Lady Kinnaird during their stay. This added much to the enjoyment of the visit, as the Maharajah's livery was a passport to some sights which would otherwise have been difficult of access. I was staying at Sigra. This is the quarter where the C.M.S. Missionaries reside, and the Girls' Boarding School



KALI.

is worked for the C.M.S. by our ladies. Formerly they had a Missionary and his wife in charge of it. But they asked us to supply ladies to conduct it, and thus to set their Missionary free for work amongst men. Mr. Barr has for several years most ably superintended the school, and is at present assisted by Miss Leetch, Miss Sturges, Miss Bedford, and Mrs. Balfour as matron. There are six native teachers, and 121 boarders. The school had been prettily decorated to welcome us, and in the afternoon I gave a short address to 115 of the girls. Most of them understand English, but Mrs. Barr kindly interpreted for the sake of the smaller ones. How nice they all looked! So bright, intelligent, and happy! The contrast with the unkempt, dull, and sad appearance of the heathen women and girls outside was most striking. Many old pupils are working for Christ in various parts of North India. Thirty-three of those now in the school are being trained as teachers.

The following afternoon Lord and Lady Kinnaird and Miss Morley came to see the school, when we had a nice programme of singing and calisthenics, with both of which we were all much pleased, afterwards watching the girls at their games in the grounds. The work that is being done here is splendid. The education given is solid, varied, and useful, and the influence for good which is exercised by the school is wide-reaching.

In the evening after our arrival there was a gathering of Missionaries and native Christian workers connected with the various societies represented at Benares, when we met many valued labourers, and heard something of their work. All were hopeful, and yet they dwelt on the special difficulties that are met with in such a centre of heathenism, and the great need of more helpers. What those special difficulties are we realised more fully the next morning, as we went round the most venerated parts of the city. The Rev. J. J. Johnson, of the C.M.S., kindly acted as guide and interpreter.

A drive through the bazaars, and then a short walk through very narrow passages between high houses, brought us to the "Golden Temple," so called from the gilded roof and trident, the latter marking it as dedicated to Siva. It is called "Bisheshwar," or "Lord of all." The

original temple was very large, but was destroyed by Aurungzeb. He built a mosque on the site with the materials of the temple. The Brahmin priests, fearing the idol would be desecrated, took it by night and threw it for safety into the well. The present temple is not large, and stands near the mosque. The well in which the god has been



BATHING IN THE SACRED WATERS OF THE GANGES.

helplessly lying for about 300 years is regarded as having very special sanctity, and is called the "Well of Knowledge." It is covered by a roofed colonnade, supported by about forty carved pillars. Worshippers, mostly women, were constantly coming with their little brass vessels filled

with holy water from the Ganges. This they pour into the well as an offering to the god, many also giving flowers. A priest sits near, and with a leather bucket draws some of the filthy, putrid water from the well, and refills their vessels with this still more holy water. The worshippers drink a little, taking the rest to the temples, of which they are supposed to visit as many as thirty in one day! First, they go to the Golden Temple. Over the door is a small image of Ganesh—a man's body with an elephant's head and trunk—and on each side a small idol is carved on the door post. The crowds of worshippers, mostly old people and Brahmins, first sprinkle a few drops of holy water on each of these, some adding a flower or a few grains of rice, and then they stoop, and either touch the threshold with their foreheads, or put their hands to it and then raise the hand to the forehead, and enter. Inside are numbers of sacred images, etc., each of which was visited and sprinkled with holy water. Special attention was paid to the great idol, before which a few words were hurriedly muttered, and then each worshipper tolled the large bell in front of the image, which is kept sounding all day long to call the attention of the god to the worshippers. The next visit is usually made to the "Cow Temple." The narrow lanes leading to it were everywhere filled with idols. They were in hundreds. At almost every step were these abominations, too coarse to be described, too loathsome in their intent to be thought of. Oh, how terribly is God dishonoured and provoked in this wicked city! How marvellous is his patience to bear with it!

The Cow Temple was crowded. The shrine with the chief idol stands in the centre of a square space. In this were a number of cows, some loose, others tied. People were thronging them, pushing their offerings of holy water, and small quantities of vegetable or fruit, into their mouths, then sprinkling a little holy water on the cow's forehead, and then bowing their heads low and worshipping it. The cows get tired of all this attention, and turn away, but the people anxiously follow. Then they go and bow their heads on the stone in front of the big, hideous red idol in the centre, and a priest gives them a small quantity of a red mixture, with which a mark is made in the middle of their forehead. Thus do these

poor deluded people go forth carrying the mark of the false god they have been worshipping, and witnessing everywhere to their faith in it. What a lesson for us who know the living and true God, and yet do not always boldly show ourselves to be on His side!

As we wended our way to the river many other temples were passed, and everywhere the same busy scene. Brahmins crouched in the doorways for fear we might touch them, or our shadows fall on them and pollute them. Filthy fakirs covered with ashes, and wearing long hair full of dirt, sat at the temple doorways or hurried along the streets. Idol shops were constantly passed, full of images, large and small, for sale. At length we reached the river, and took a boat. What a scene! Men and women in great numbers engaged in their ceremonial bathing. The holy waters of the Ganges will, they imagine, cleanse from sin, and there is great merit in this bathing. But it must be done *fasting*, and hence the early morning is the favourite time. All face the East to do homage to the sun. Brahmin priests are there in numbers, and these especially are particular about the "Eastward position" and fasting. Standing waist deep in the holy water, and placing the hands together with the open palms uppermost, they three times take up some of the holy water and hold it aloft as an offering to the sun. Certain prayers are repeated between each dip, and they turn right round quickly many times, always saluting the sun as they come to the east. Other ceremonies follow, which take much time. Then the priests, whose heads are partly shaven in honour of their gods, come out of the water, and sit on the bank in meditation, still facing the East. Many of them take up their rosaries, rapidly repeating the name of their god as they count the beads.

We passed the burning Ghat where the dead are burnt. Numbers of the bodies are first carried round the city, a distance of ten miles, the bearers intoning as they go, "Rám Nám Sattiya hai" — the name of Rám is the true name. This is supposed to help the soul of the departed. The bodies are then placed in the water at the river's edge, and left there for a time to be purified by the sacred stream before being burnt and the ashes thrown into the river. The light must be brought from a fire which is said to have been kept burning for many hundreds of years, and must

be applied by the eldest son. If a man has no son to perform this duty for him, he has no hope for the next world.

Not far from the Burning Ghat is the Manikarnika Well, the most sacred place of all. The water was filthy in the extreme. There is a small square tank with steps leading down on all sides. On the west is an image of Vishnu, and a row of sixteen small altars on which offerings are presented. People come from all parts to bathe in the dirty, putrid water, in fulfilment of vows, or to gain special merit. Every pilgrim or worshipper has to pay 17 annas 'say, two shillings, before he is allowed to enter the tank. This is a large sum for the majority, who are very poor. But religious benefits are costly in Hinduism. "Without money and without price" is Christian. There is no such gracious provision out of Christ. There were many worshippers here. There was a look of intense anxiety on their faces as they followed the directions of the priests. First they knelt and took up three handfuls of the filthy water in their right hand, drinking a little each time. Then they touched their foreheads with water, and standing up, took a cocoanut from the priest, and held it in their hands, whilst repeating after him a prayer. Then they got into the horrid, dirty mess, and dipped under three times, and the *puja* was complete. Some came up with their faces aglow with delight, as if some greatly cherished good had at last been obtained. Nearly all the worshippers were women. There were a few men, and when husband and wife came, they were joined together by a long piece of cloth as they went into the water. But it made the heart ache to see such numbers of these poor people thus deluded, and vainly seeking peace and rest of soul in these mummeries. Close by the well is a slab of stone with a lotus-flower carved in the centre, and in the middle of it a piece of marble cut out to represent the footprints of Vishnu. Many offerings are made there. There is also the Sanichar Temple, Temple of Saturn, and the celebrated one to Situla, the goddess of smallpox.

At the Durga, or Monkey Temple, goats and kids are sacrificed. But we have only space for one more illustration of the God dishonouring idolatry of Benares. In the suburbs an old Brahmin priest, nearly 70 years of age, lives in a beautiful garden, placed at his disposal by a Rajah.

He has a great reputation, and every day is worshipped by numbers of people. So far as I could judge, his devotees are chiefly men, and they are by no means restricted to the poor and illiterate. Many of the Rajahs make daily offerings to him. As we arrived, a number of servants were entering with the day's contribution from the Rajah of Nagpur. Well-to-do, educated men, as well as the poor and illiterate, lie prostrate on the ground before him, with their faces in the dust, to implore his help and blessing. Whilst we were talking with him some fine-looking intelligent men, of



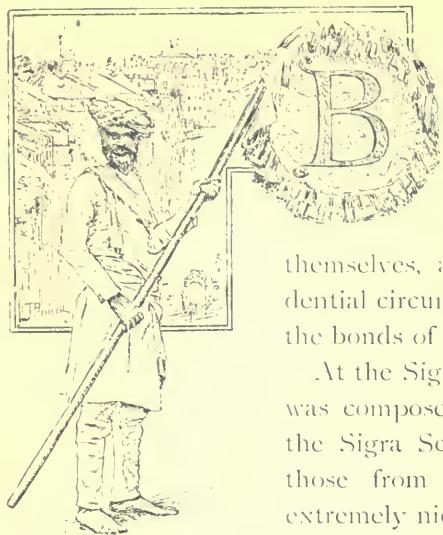
BRAHMIN PRIEST AND HIS WORSHIPPERS.

about 30 years of age or more, came up and prostrated themselves in this way. The whole was intensely sad, and we could say so little to him. He embraced Mr. Johnson with much cordiality, and we were glad to hear that the latter has often read to him from the Bible, and had serious talks with him. He no longer wears the sacred thread, as he is supposed to be so holy that he cannot do wrong, or break caste; and things which would be sinful in others are not so in him! He cannot *always* be at the beck and call of his followers. We who worship the true God, Who never

slumbers nor sleeps, do not realize the disadvantages of trusting in gods who have to be wakened up, or their attention drawn by bell ringing, beating of drums, and other devices. This poor old priest, who is worshipped as god, must rest at times. Hence a Ranee, as a work of merit, has had his image, life size, carved in white marble, and placed in a small shrine within the grounds. When he is asleep the people pray to the image, and go away feeling that their worship is as acceptable as if offered to the priest himself.

We must not dwell further on the evils of Benares. But is it possible for anyone who really loves the Lord Jesus Christ, and is zealous for His honour, to read even the small insight we have sought to give, and to reflect on the numbers who are here vainly seeking spiritual good day by day, without earnest prayer that God will send out more labourers into His harvest, and without also resolving to make every possible effort personally to help forward His work amongst the Heathen? Christians need to realize more fully the terrible sin of idolatry; the insult it is to the majesty, goodness, and holiness of God; the utter helplessness and hopelessness of Heathenism; and the binding obligation on us individually of our Lord's great command to preach the Gospel to every creature.

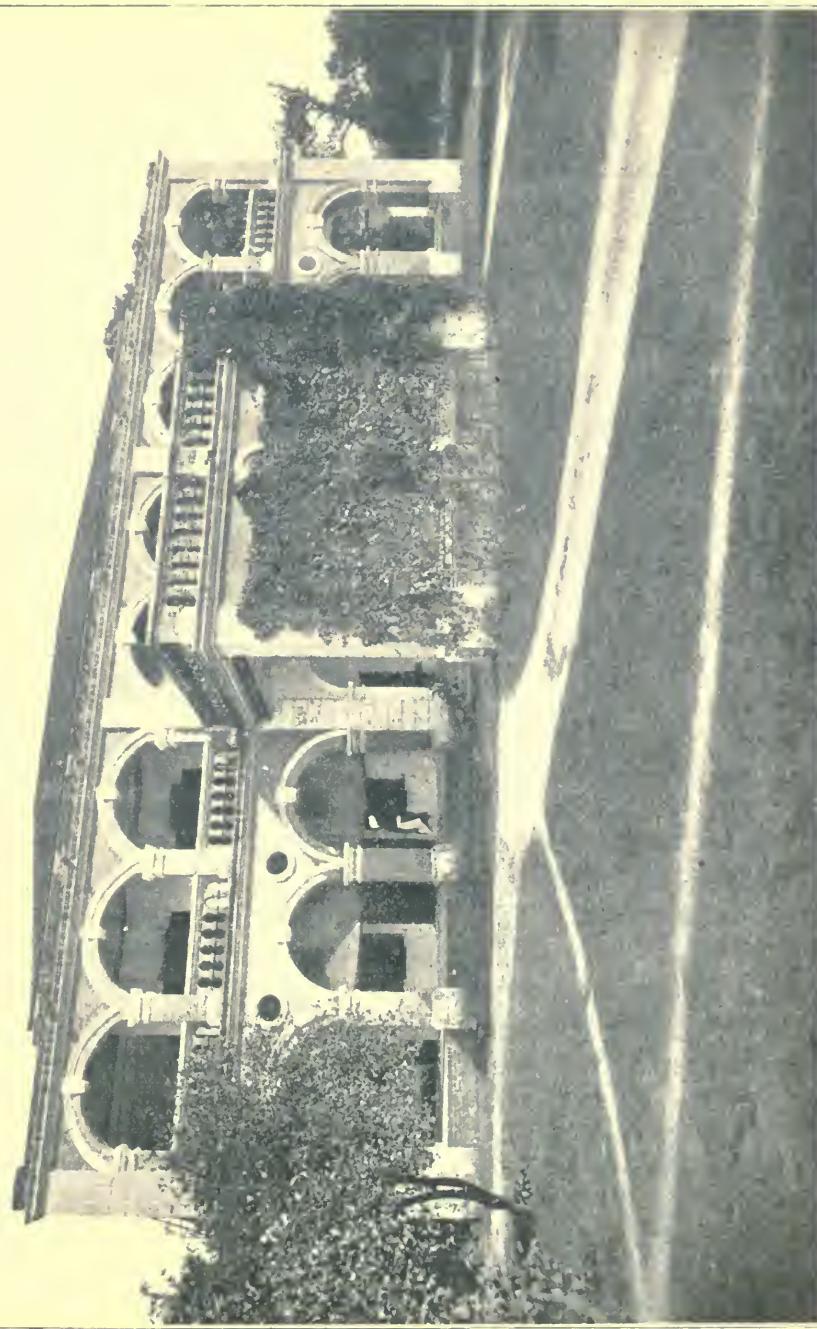
During a subsequent visit Mr. Greaves, of the London Missionary Society, very kindly took me over many parts of the city which are not usually seen by visitors. I came back with a feeling of loathing and disgust, and more than ever conscious of the abominable character of popular Hinduism. In one respect Mohammedan rule was better than ours. Their hatred of idolatry led to the destruction of many temples, and thus swept away much that tends to evil. The British Government when it enacted a law against the exhibition of obscene figures and pictures, added a clause exempting carvings on temples, idol cars, &c., from its operation. Some of the representations on the temples are so terribly bad that it is scarcely possible to imagine young people growing up in such surroundings with any regard for good morals. Surely a Christian Government, which aims to promote the good of the people, ought, in the interest of the youth of India, to prohibit, and compel the removal, of these vile abominations.



ENARES (*continued*). In connection with the Zenana work in Benares there has lately been much blessing. I had read the accounts in our Magazine, Reports, &c., but how different it is to meet the converts themselves, and to learn the wonderful chain of providential circumstances by which God enables them to burst the bonds of their old customs and beliefs.

At the Sigra C.M.S. Church on Sunday the congregation was composed chiefly of Mission workers, the girls from the Sigra School, which has already been described, and those from the C.M.S. Orphanage. They all looked extremely nice. The service was most reverent, and the responses and singing excellent. After service I had some conversation with a new convert whose baptism, together with his wife and two children, we witnessed at Lucknow. We know that God has used both the famine and the plague to bring people to Himself, but this man's story shows that the earthquake has also been over-ruled to the same end. He comes from a small place in a remote part of Bengal, where he owns a little property. During the earthquake all the houses in the village except three were destroyed. His was one of the three that escaped, and out of thankfulness he started with his wife and children to go on pilgrimage to Ajodhya, Muttra, Bindraban, and Benares, to make offerings to the gods. At each place they were distressed by the covetousness and wickedness of the Brahmins. The priests told them the gods were angry, and sent the earthquake on account of the sins of the people; that they were angry with *him*, and many prayers and sacrifices were needed which would cost much; and everywhere he was pressed for more money. At Muttra all their bedding and spare clothing was taken from them. At Benares the priests extorted all the money he had left, and then telling him more was needed, placed before him a document drawn up in legal form by which he was required to mortgage all his property to them; imprecating upon him the most fearful curses when he refused to

VICTORIA HOSPITAL, BENARES



sign it. They were far from home, in the midst of strangers, and without money. The Famine was at its height, and they could get no help, but were starving. One night they decided to drown themselves next morning in the river Ganges, and by dying in its sacred waters to secure for the next life the good which had failed them in this. During that night they both dreamed. The wife dreamt that they were not to drown themselves, for help was at hand. The husband dreamt that a man dressed in white came to him and held out a book which he told him to read, and in the other hand he offered him some money to buy food. They regarded the dreams as sent to tell them they were not to die, and resolved to go to the Rajah of Benares, and ask him to give them work. A man from whom they enquired the way misdirected them, or shall we not rather say the over-ruling providence of God led them, and they were sent down the road to Sigra. There they enquired the way from one of the servants at the C.M.S. Mission House, who told them to go to Miss Bull at the Orphanage. She offered to take care of the elder child, a little girl, but could not take the other. But she sent them to Miss Johnson Smyth at our Zenana Mission House, who gave the man coolly work at twopence a day. Although an educated man he did it willingly. A couple of days afterwards she gave him a Bible. He took it gladly, and told her of his dream. Miss Johnson Smyth said he drank in the truth most eagerly, and seemed to understand it all at once, and also taught his wife. She sent them to Lucknow, where they were further prepared by the Rev. A. W. Baumann, a Missionary of large experience, who was delighted with their earnestness and simplicity, and three months later baptized them. Now the man is employed by Miss Bull as pundit at the Orphanage. He seems most happy, and industrious, and the inward peace and joy he has found seemed quite to light up his countenance.

There was also a woman, a convert from Mohammedanism, at Church that morning for the first time. She came out the previous Tuesday, when there was a good deal of excitement. Her relations came and begged her with tears to return, "only for one night," and then they promised to let her come away willingly. She said "If they get me

again for an hour they will tear me to pieces." She was anxious to be of use, and to earn her living, so the next day she went to the Hospital and commenced work as a nurse! All was so new to her, and such a contrast with the aimless life she had led in the Zenana, that she found it difficult at first. She was greatly puzzled at having to read the thermometer and record the temperature of the patients, and dreadfully nervous lest she should break it! But she was so happy, and delighted to be at Church.

Two of our teachers, "Martha" and "Mary," were accompanied by a bonny little boy of about three, such a sweet child. He is a Famine

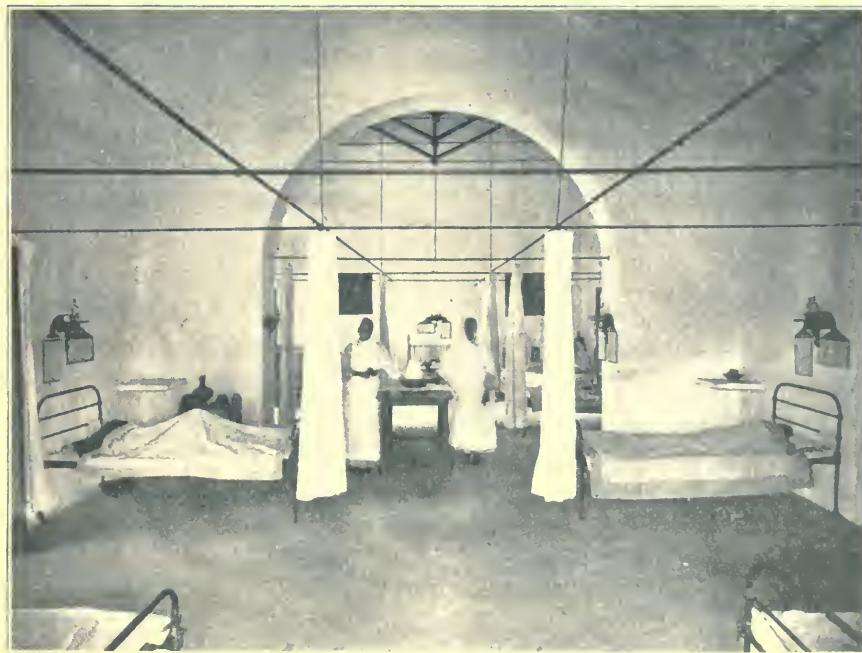


BENGALI SCHOOL CHILDREN, BENARES.

orphan, and these two native Christians are bringing him up under Christian influences, entirely at their own cost, although their salaries are but small.

Many pages would be required for an account of all the converts God has given to our ladies here during the last few years. But as they have been related from time to time in the Society's magazine, "The Zenana," we will not repeat them. Some of these converts whom I saw are now doing good work for Christ.

The Prize-giving at the Bengali School took place during my last visit in January. It is a most interesting school. The little girls are mostly the daughters of Bengali gentlemen in Government employ. They were richly dressed, and many quite laden with jewellery. In some cases the servants who brought them had a long list of the valuable jewels the little ones were wearing, so that it might be checked to guard against robbery. As Christianity prevails we trust children will be taught to look for some better adornment. This wealth of gold and precious stones makes them vain and precocious. But it was delightful to see ninety-one of these little high-caste girls under definite Christian teaching. They sang nicely. A prayer which they have been taught was said aloud by all, and the Scripture answers were excellent.



KENNEDY WARD, BENARES HOSPITAL.



HOSPITAL STAFF, BENARES.

MEDICAL WORK.

AMONGST the buildings of special interest and usefulness in Benares a prominent place must be given to the Victoria Hospital. It was opened in 1890, at the cost of a lady who was a most generous friend of the Society to the time of her death. Living in a very quiet way, and avoiding, for Christ's sake, many of the luxuries and surroundings to which her social position entitled her, she was able to give largely for the extension of Christ's Kingdom. Her attention had for some time been drawn to the need of medical aid for women at Benares, and she gave the Society £3,000 to build the Hospital. Four years later she gave a further sum of

£1,000 to add another wing, and before her death she sent £2,000 towards carrying on the work. The buildings now consist of a dispensary block, which stands at the side of one of the main roads leading into the city, three ward blocks, with accommodation for fifty in-patients, and a large building in which the doctors and nurses reside, and in which there is an office and a classroom for teaching the Christian nurses. Miss Pailthorpe, M.B., B.S., London, the senior doctor, was at home on furlough. Miss McDowell, M.D.,

was in charge, with a native Christian, a girl out of one of our schools, as "Hospital Assistant." Miss Gregory has the nursing, and trains the native Christian women who are there being taught to nurse. They have a regular course of instruction, and are required to pass stated examinations as a test of efficiency. Some of them understand English, but Miss Gregory kindly interpreted for me, and before leaving we had quite a nice devotional meeting together. Miss Kenward spends her time in evangelistic work amongst the patients.

The following statement will show the growth of the medical work here during the ten years, 1887-97 :

| | | | | 1887. | | 1897. |
|-----------------------------------|-----|-----|-----|-------|--------|-------|
| In-patients | ... | ... | ... | 156 | ... | 559 |
| Out-patients | ... | ... | ... | 22 | ... | 4,146 |
| Attended at home | ... | ... | ... | ... | ... | 25 |
| Total attendances at dispensaries | ... | ... | 391 | ... | 11,150 | |



PATIENTS IN THE VICTORIA HOSPITAL, BENARES.



THE ECLIPSE.



WE had arranged to see the eclipse on January 22nd, at Buxar. Lord and Lady Kinnaird were at the time the guests of the Viceroy at Calcutta, and came with him in his special train. A large camp had been prepared for them near Buxar. Miss Morley joined our Patna Missionaries, with whom I was also travelling.

We were all called at 4.45 a.m., as the station master at Bankipore sent expressly to ask us to be in good time, stating that our special for Buxar would start not a *moment late*, as the Viceroy's train was to follow it, and we must keep clear of it. It was a glorious day; the sun hot and almost fierce, and not giving the least idea of the coming event. We reached Buxar at 10.15, and found the station crowded with about 2,000 Europeans, amongst whom were many friends, who had come to see the eclipse. But once outside the station, what a sight! And how truly Oriental! Elephants most handsomely dressed, with their trunks and legs painted in various devices, and carrying on their backs massive silver howdahs! Their attendants were a mass of scarlet and gold! Camels also decked out, and with similarly dressed drivers. Ekkas, garis, and all sorts of Eastern conveyances; numbers of tents, and as far as we could see, a huge dense moving mass of brightly-dressed human beings. The sun was in danger! and they were needed to help him! He was in debt, and everyone must give money to pay his debt, and free him from the demon dragon who was going to try to swallow him up! And, poor as they were, they *did* give, and that largely. Bathing ceremoniously in the sacred waters of the Ganges would help the sun! And yet if they did not bathe fasting, it would lose its virtue! But this was awkward, as the

eclipse was not total till 1.43; so the priests said the early morning bathing would do, and they went in immense numbers. Others who were not so hungry bathed later. Priestcraft is everywhere the same, but I could not help being struck with the resemblance to the priestly insistence on *fasting* as a condition of communion. In how many ways we see out here the heathen origin of such customs! After bathing, large numbers of men filled a quantity of bottles with the holy water ready to set off on pilgrimage. They carry a long pole on the shoulder, a round basket being hung at each end, and in these they carry the water. Each man had four flags on his pole, two red and two yellow, and as regiment after regiment of them



TOTAL ECLIPSE OF THE SUN.
(Reproduced from the "Daily Graphic.")

marched down the street, like armies of soldiers forcing their way through the throng, the effect was extremely pretty. But they had a laborious task before them. The heavy load must be carried first to Gya, over 100 miles, in order that a bottle may be emptied there, at a particular temple, *for the benefit of their ancestors!* Thence they will go from one sacred place to another till all the water is poured out. At each place the priests must be paid to offer prayers for their ancestors! Thus purgatory and masses for the dead have their counterpart in India. But the

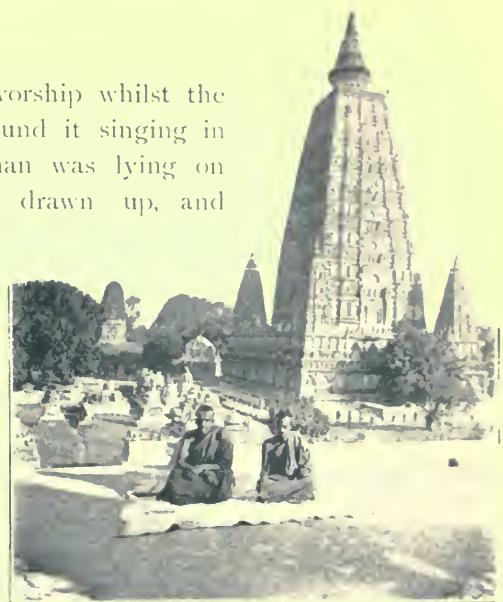
enormous numbers who are undertaking all this bewilder me. As it was now near noon, all thoughts were turned to the eclipse. We wended our way through the crowds of people, the very dirtiest of whom would give us plenty of room, lest our touch should defile them and undo the good of their efforts.

We then took up our position in a very lovely spot on the top of a cliff some 80 feet high overlooking the broad waters of the Ganges. At 12.17 the eclipse was to begin, and at 12.20 we could plainly see the contact of the moon. It was then as it had been, very hot. Slowly but

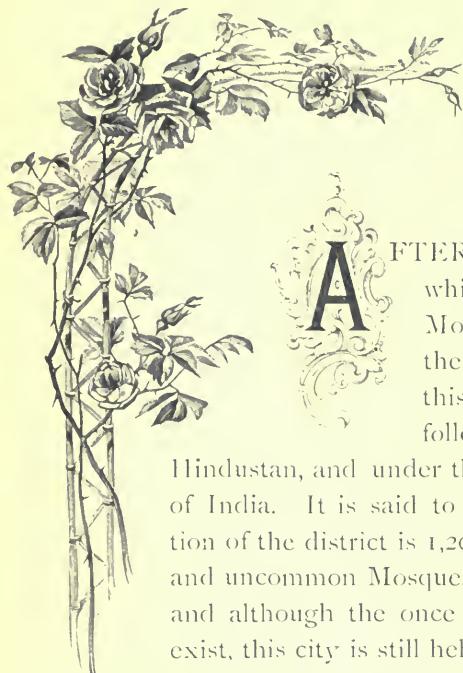
steadily the sun's disc grew smaller and more like the moon in its phases, and, as it did so, the heat and glare diminished. When about half the disc was obscured the delightful sense of relief was most enjoyable. It felt just like a beautiful summer day at home. There was nothing more remarkable at this stage beyond the cooling of the temperature and the growing darkness. Birds and animals went to rest, but not all. Even during totality a solitary crow was lazily hovering overhead, as if puzzled by the unusual occurrence, whilst a cow continued grazing, unconscious that anything extraordinary was taking place. The great crowds of natives could see nothing, as the sun was still too dazzling to look at with the naked eye, but by 1.30 the rim visible was small, and the excitement grew. Exactly at the time indicated (1.43) the eclipse became total. In this clear hot climate it was not dark. Venus was plainly visible, as at night, and I caught sight of another star at the moment of totality, which came with a sudden rush. There was a most dazzling and beautiful reddish ring of light encircling the moon, very thin. It soon vanished, and then there was nothing to be seen but long rays of light in each direction, above, below, and on each side of the moon, looking bright and silvery in a setting of the most lovely blue. The moon itself was as black as ink. All round the horizon the sky was a perfectly indescribable colour. I was told by ladies it was a shimmering, silvery, yellowish, rosy-tinted grey light! During all this time the excitement of the crowd was intense; loud and incessant shouts of "Ram, Ram, Victory; Ram Chunder, Victory to Ram; Oh Ram, victory." Many of the men were trembling all over with anxiety. Then the bright ring of light again appeared, and instantly a most dazzling outburst of light from the side opposite to where the moon was going, and a sudden tremendous shout from many thousand voices of "Victory." In a few minutes all were hurrying away, glad to have helped the sun to win, and so to have saved their crops, and thankful that the earthquake predicted by the Brahmins did not follow. I saw three red beads plainly with the dark protuberances caused by the mountains of the moon. It was to end at 3.2. Exactly at 3 I lost sight of the moon, and it was as hot and glaring as ever. In the crowd were numbers of filthy fakirs. One

party of them had made a fire to worship whilst the sun's rays were hidden, and stood round it singing in praise of the sun. One wretched man was lying on his back with his knees and feet drawn up, and his head completely buried by a heap of ashes. We did not see the expected shadow of the earth, perhaps because out here it is too light for it to be seen. We left at 4.35, running quickly back, with the Vice-roy's train following. It was a truly wonderful day—wonderful for the view of God's skill and power as seen in the eclipse, and wonderful also as a study of humanity as it is, and everywhere would be, without the light and guidance of God's revealed truth. The people said the reason why the eclipse was so soon over was that they had given freely, and so much money had been collected that the sun-god's debt was paid; so he was let off for this time!

There were educated men in the crowd. One of these, who spoke English fluently, was looking through a piece of smoked glass we lent him. We said to him, "You have been educated, and have read our Western books, so that you know what causes the eclipse." He replied "Yes; I have read it. I understand it fully." "Well, then," we said, "you can't believe all this superstitious nonsense about the sun being in debt, and a monster being about to swallow it?" He answered, "Our books tell us it is so." "But do you believe it?" "We believe what is written in our books," was his reply. Thus we saw how insufficient even the clearest secular education is in such cases to deliver men from the tyranny of superstition, and how blinded men are until they are enlightened and freed by the power of God's Holy Spirit.



BUDDHIST TEMPLE AT GYA.



JAUNPUR.

FTER leaving Benares we visited Jaunpur, a city which was of considerable importance under Mohammedan rule. Our first resident Missionary there was Miss Baumann, who was transferred to this station in 1887, and wrote of the place as follows:—"Jaunpur is one of the hoary cities of Hindustan, and under the Moslem rule was the Mohammedan Oxford of India. It is said to have been founded in 1370, and the population of the district is 1,209,663. The splendid ruins of some interesting and uncommon Mosques bear witness to the antiquity of Jaunpur city, and although the once famous Persian and Arabic schools no longer exist, this city is still held in great reverence by the Mohammedans."

The C.M.S. began work here in 1830, but in the Mutiny their Missionary was killed and the Mission House destroyed. Since that time they have not had a resident Missionary, but the work of the native agents has been superintended from Benares. It will give some idea of the disproportion between the number of workers and the work to be done, and also the urgent need of more labourers, to point out how much is thrown upon the one C.M.S. Missionary who overlooks the work here. His primary duty is to preach to the enormous crowds of pilgrims who visit the holy shrines of Benares. In addition to this he has charge of the work amongst men and boys at two large out-stations, Jaunpur and Azimgarh, and is supposed to itinerate in those districts, which have a population of about three millions! We often hear clergymen and others at home complain of the impossibility of reaching fifteen to twenty thousand people in a large town parish. How infinitely greater must be the task allotted to



THE LATE LADY KINNAIRD,
Founder of the Zenana Bible and Medical Mission.

to minimise our divisions, and show the people that we are "all one in Christ Jesus." When the woman's work was begun at Jaunpur, Lady Kinnaird invited the Y.W.C.A. branches to support it as their "Own Station," and hence they have taken a very definite interest in the work there.

I arrived on Saturday night. It is a very long drive to our Mission House, and we passed through narrow, crowded streets, with others still narrower and more densely crowded on all sides. Miss Hill and Miss Price gave me a very cordial welcome. Both have had much experience of Y.W.C.A. work in England. Miss Cheshire had just newly arrived from home. Early next morning there was service in Hindustani, at which the Rev. J. G. Gray, of the C.M.S., who had kindly arranged to meet me there, read the prayers, and I preached. Mr. Ghosh, the head master of the C.M.S. Boy's High School, kindly interpreted. After service thirty-eight heathen children assembled in the verandah of our

one Missionary in such a field as this! If Christians at home could but grasp the vastness of the need, they would cry mightily to God to call and send forth Missionaries to these heathen lands by hundreds and thousands!

The first effort at Zenana work at Jaunpur was made by Miss Fallon, who sent a teacher and a Bible woman there in 1886. One special feature of interest in the work is that it forms a link between the Zenana Bible and Medical Mission, and the Young Women's Christian Association. Both these valuable societies were founded by the late Lady Kinnaird, and both work with Christians of various denominations. In India, where the Missionary is face to face with heathenism and Mohammedanism, it is most desirable

Mission House for Sunday-school, and were taught from the Gospels. At the same time, Phœbe, one of the Bible women, had a class of 156 beggars-- very poor, and many of them old-- whom she was teaching as they sat on the ground under the shade of a large tree. She taught them texts, which they repeated aloud till they knew them, and which



VILLAGE SCENE.

she explained, striving to impress them with a sense of their personal need, and of Christ's all-sufficiency. At the end each of these poor creatures received a present of a pice (a farthing), and went away quite glad.

In the afternoon I addressed about 30 Native gentlemen and 80 students in the C.M.S. High School. They were mostly Mohammedans,

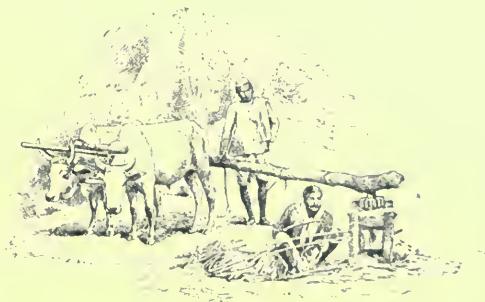
but some Hindus, and listened attentively, allowing me to speak plainly to them as sinners needing pardon, and of the absolute impossibility of finding salvation apart from Christ. It was an opportunity of enforcing by a new voice the truths which the excellent head master, Mr. Ghosh, has long been urging upon them, and the following day the same audience were similarly addressed by Lord Kinnaird. Mr. Ghosh has been working here about 30 years. He is a superior man, and very earnest, but the spiritual results of his work must be sorely hindered by the fact that none of the other teachers in the School, of whom I think there are nine, are Christians.

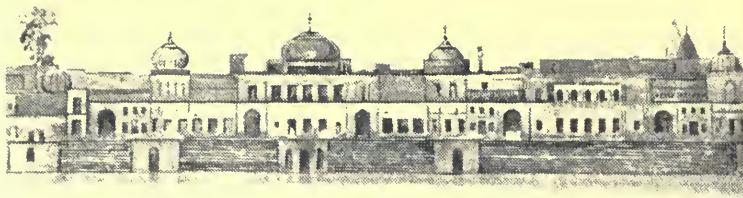
In the evening I preached at the English service, and thus closed a busy, happy Sunday. Jaunpur is a good centre for village itineration, and greatly needs a Medical Missionary. We hope it may be possible soon to establish a Dispensary there. Meanwhile our Y.W.C.A. friends may be encouraged, and assured that the work they are supporting is very real, and is being blessed.

The next morning I addressed the Teachers and Bible women, of whom there are ten, and then started for Fyzabad, Lord and Lady Kinnaird and Miss Morley arriving by the train in which I left. We were obliged to divide, as there was not room for all to stay there together. They also were much interested in what they saw of the work here.



TWO LITTLE GIRLS.





TEMPLES AT AJODHYA—THE GATE OF HEAVEN.

FYZABAD AND AJODHYA.

FYZABAD and the adjacent town of Ajodhya together cover the site of the ancient and more glorious city of Ajodhya, whose magnificence is recorded in the Ramayana. It is venerated as the birthplace of the god Rama, to whom it is sacred, and in whose honour a Great Mela is held annually, attended by half a million people. Fyzabad is comparatively modern, and is an important place, being the headquarters of one of the principal Oudh Commissionerships, with its European and native officials, and also a military cantonment. There is a large Mohammedan population. Ajodhya being a sacred city has a great number of temples and Brahmin priests, and is chiefly inhabited by Hindus. The river Gogra here is very wide, and along its banks there are the usual bathing places, to which numbers of pilgrims resort.

The C.M.S. and the Wesleyans each have a Missionary at Fyzabad. We began work there amongst the women in the latter part of 1882, when Miss Fallon was transferred from Bombay, accompanied by Miss Harris, who had newly arrived from home. For some time previously we had a Bible woman at Ajodhya, and in our Annual Report for 1882 the following reference was made to her: "One Christian family in this densely heathen city!! No Church that they can attend! and a monthly celebration of the Lord's Supper their only outward ordinance!!" How changed it is now! At a gathering of the native Christians 40 women were present who are all working as Teachers and Bible women!

Lord and Lady Kinnaird and Miss Morley arrived the following day. All received a very warm welcome from Miss Gault who was in charge of

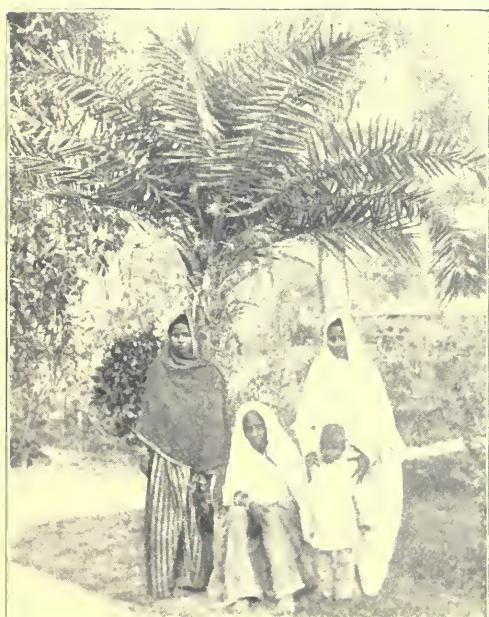
our Mission, and from a lady of the Wesleyan Mission. Mr. Elliott, of the latter Society, was unfortunately away, and there had been no C.M.S. Missionary resident for a year. Owing to the frontier war, the officers and men from the cantonments had nearly all been sent



STREET IN AJODYHA.

to the front, the wives and children remaining behind. The Chaplain, an earnest good man, and an old friend, arranged for a drawing-room meeting, at which a fair number of ladies and a few men were present. We had an opportunity of urging the duty of Europeans in India seeking

the spiritual welfare of the people of the country, and especially pointing out how much English ladies might do for the native women. Afterwards a very nice meeting was held in our schoolroom, a useful building which Miss Luce most kindly provided during her short stay at Fyzabad. It was quite full, the workers connected with the three Societies represented here having all been invited, and all the spare seats being occupied by heathen, who crowded in and around the door to listen. By far the larger proportion of the Christians present were women, showing the hold that woman's work has taken in this difficult place. What a contrast the forty women workers, all so neatly and prettily dressed and happy looking, presented to the one solitary, Bible woman of fifteen years ago! And yet this only indicates a portion of the advance, for during that time the work at Jaunpur and Sultanpur has been commenced from this centre, and they are now separate Stations. As we view the scene we thank God and wish the home friends could join us and be cheered as we are. There would then be no need to beg for further support. The evidence of real good that has been accomplished would set free the silver and the gold. A native gentleman, a barrister, I think, interpreted.



RECENT CONVERTS AT FYZABAD.

Lord Kinnaird gave the first address, which told of the deep pleasure he experienced in meeting them. Miss Morley followed with one of her beautifully thoughtful and spiritual addresses, and I closed. Some of the English ladies had accompanied us from the drawing-room meeting - officers wives residing in the cantonment. Although living some three miles away, they knew nothing of the Mission work going on, and this was an entirely new revelation and surprise to them. If asked before, they would probably have said, as so many do, that the Missionaries were

doing no good and making no progress. But they were deeply interested, and some promised to give personal help to the work in future.

The next morning we went to Ajodhya. If we were cheered the afternoon before by the signs of progress, we were now overwhelmed by the terrible darkness and superstition prevailing on all sides. OH, FOR MORE, MANY MORE, CHRISTIAN WITNESSES AND WORKERS!

I had passed through Ajodhya a few weeks previously at the beginning of the Great Mela. Then it was filled with pilgrims. They thronged the roads, and crowded the bathing ghats and temples. Multitudes came on foot. Large numbers travelled by rail. Every carriage was crowded. At the road-side stations we passed long trains of covered goods trucks, all filled to their utmost capacity by men, women, and children, going to this great festival. All were on their way to honour Ram, to pray at the temples specially devoted to him, and to wash away their sins in the holy waters.

Now we visited two of the temples. First, one dedicated to a popular pundit. On the shrine, dressed out with tinsel, were three idols; Rama, Lachman his brother, and Sita his wife. A very stout, satisfied-looking Brahmin priest was going through the puja worship, standing before the shrine, facing the idols. It was daylight, but lamps were burning. Behind him were two junior priests in attendance. As he stood with his back to us muttering prayers in an undertone, and turning occasionally to take something from one of the attendants, the scene was an exact counterpart of the mass as I afterwards saw it in Rome. The "altar" or shrine and its surroundings were strikingly similar, and there was a lamp for burning incense, and a large bell to toll once at a particular part of the ceremony. The priests placed small brass vessels filled with food and sweets in front of the idols. Another priest told us they remain there for the day, and then the Brahmins eat the food. But he admitted that the people by whom it is offered think the "gods themselves take it."

After much bowing, &c., the officiating priest concluded his puja (worship) by putting a mark of red paint on the centre of his forehead, which was already smeared with sacred white ashes. I asked him if he

always put red paint. He said "Yes; I always use the paint at the close of puja in honour of the god, and to show I have concluded the worship." I answered "Yes, but do you always use *red* paint?" He replied "No, it depends on the season of the year, and the god we are worshipping. Sometimes we use green, in honour of one god, and at other times orange, when it is the turn of that god to be worshipped. But we usually put red." So here again we have Paganism with its ecclesiastical colours for the different seasons, and red as the prevailing one! Surely those who seek to re-introduce these things into Christian Churches cannot know their real origin and import. Must it not be displeasing and dis honouring to God to copy rites and ceremonies in His house which belong to false gods and idolatrous worship?

Next we went to the temple of Hannuman, the monkey god. We ascended a long flight of very dirty steps, on which I counted forty monkeys, besides large numbers on the walls around. It is a fine, lofty building. On the shrine was a large image of Hannuman, a dirty, uncouth figure, smeared with red paint. He was surrounded by many gaily dressed dolls, all representing various gods. In front of the shrine a large number of people were crowding violently to the front to get flowers, which the priest was distributing. Garlands were brought and hung round the neck of the idol, a number at a time, and then prayers were muttered by the priest, the people shouting out some sort of response. Then the priest took the garlands off and handed them one by one to the people, who pressed tumultuously forward and almost fought for them. They are kept as objects of reverence, being considered sacred because they have been worn by the god, and the people pray before them in their homes! The prayers here, with the responses from the people, were the nearest approach I have seen to united worship. But what a contrast the noisy scene of violence and disorder presented to the quiet devotion and orderly character of Christian worship.

A drive down a number of narrow, dirty streets, brought us to the Zenana Mission Dispensary. We found the Hospital Assistant a very nice woman, quiet, refined in manner, and apparently an earnest Christian. I visited the Dispensary three times at intervals of several

weeks, and always found it in good working order. I had to wait outside while word was sent that I was coming, and as soon as the patients had time to hide away in other rooms from the gaze of a strange man, I was admitted! Mariam has had an average of rather more than 200 new patients a month during the last year, and their visits to the Dispensary number from 900 to 1,000 a month. The books were well kept, and showed that she had to deal with a great variety of diseases, and some cases of difficulty. She is superintended by Dr. Haskew of Lucknow, who comes over once a month to inspect the work, and to take any difficult operations. Ajodhya is eighty miles from Lucknow, and this, as previously mentioned, is the most distant branch of our Medical Mission there. As women are now often brought in from surrounding villages, and need to remain, we have since built a Cottage Hospital on the ground adjoining the Dispensary, with four rooms, and accommodation for twelve beds. We then visited the school, in which about 40 little girls were being taught. Most of them were very small. The prejudice against female education, and the fear of Christian influence, are very strong here, and the parents take their girls away at an early age.

A drive of five and a half hours in a "dak gari" from Fyzabad brought me to Sultanpur, where two ladies of our Society are working at their own charges, and are the only Missionaries for many miles around. The town, which has a population of about 10,000, is

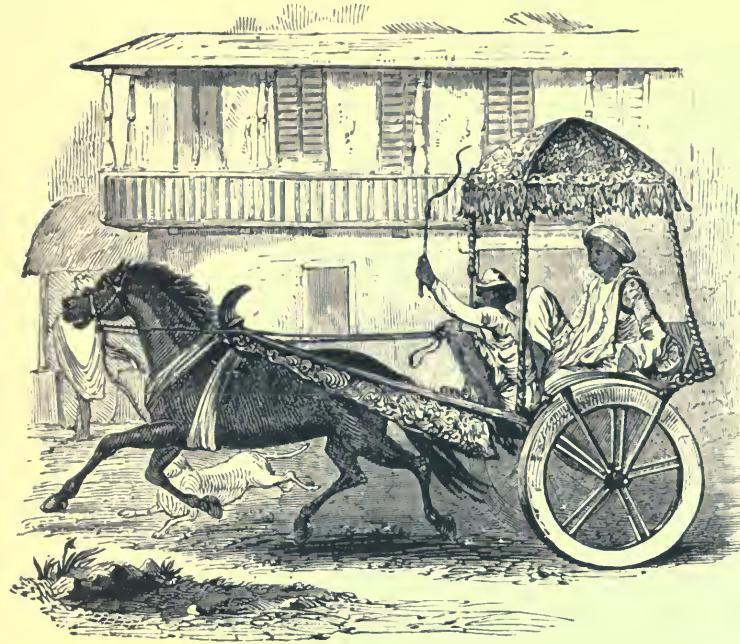


GROUP OF ORPHANS AT SULTANPUR.

the head-quarters of the district. Mission work was begun here amongst the women in March, 1889, when Miss Fallon opened two small schools, and placed a teacher there to visit Zenanas, superintending their work as well as she could from Fyzabad. The following year Miss Luce and her sister, Miss Isabel Luce, now Mrs. Durrant, moved to Sultanpur. After the latter's marriage, her sister continued to carry it on, and latterly has been assisted by Miss Reid, who is also honorary. The C.M.S. have a Catechist here, and there are a very few Christians. But the chief interest latterly has been in the Orphanage, in which there were 34 little girls, who were extremely well cared for, and were being carefully taught. About forty miles from here is another town, Pertabgarh, which has been visited frequently as an out-station, and at the end of 1898 we were able to occupy it permanently.

Tanda is another small town about 40 miles from Fyzabad, where Miss Harris has begun a little work, and in which she is most anxious that a Missionary should reside. There are 20,000 people in the town, and 4,000 in a village two miles off, and numbers of other villages not far away. We have a Bible woman there, the only Mission worker in the place, and as far as we know, the only worker for Christ in the district. There are only two other Christians besides the family of the Bible woman, and they have no services or ordinances beyond their little meetings for prayer, and the meetings Miss Harris has with them on her visits. What would be the spiritual state of Christians in our own country if they were thus left? Yet we have the help given by books and by Christian friends. These poor people are indeed cut off. Miss Harris is well known in the town, which she has frequently visited, and the people seemed most friendly. They would welcome Missionaries in their midst. Will no one go? Two ladies of private means might live there very happily, and find a large field of usefulness.

I left Tanda in the evening, Miss Harris remaining for a few days. She was to stay at the Dak (traveller's) bungalow, and as I drove away, leaving her there alone, with no other European, so far as we knew, nearer than Fyzabad (40 miles away), but happy in her care of the three or four Christians in the place, and the opportunity of visiting many of the women



AN EKKA.

who from time to time she had been able to reach, I had an object lesson in devotion and self-sacrifice. Thank God for such Missionaries. Surely He must have great purposes of mercy towards India when He calls forth such devotion on behalf of its people.

That night I had also two ob-

ject lessons of a different kind. It was twelve miles to the station, and I was driving in an Ekka, a small cart with just room enough for the driver in front and one passenger behind, drawn by a pony. As we went along in the dark we could dimly discern several policemen outside the police station. Hearing the jingling of the bells, and never expecting a European in that out of the way place, they stood in the middle of the road, and stopped the pony, holding the reins whilst they demanded money. I had no time to deal with them as they deserved, by getting their numbers and reporting them. So I simply told them in a commanding tone to get out of the way. Instantly they ran to the side, and bowed their heads almost down to the ground, touching their foreheads repeatedly with both hands, and saying with the most abject subservience, "Salaam, Sahib; Salaam, Sahib!" We left Tanda, and had no more interruptions till we reached the railway station, and found there were two hours to wait. The station was crowded with pilgrims going to Benares for a Mela. When their train came in, all the third class carriages were very full, except one. It contained a few

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policemen, also, I suppose, on their way to Benares, to help in keeping order during the Mela. They had reserved the whole carriage to themselves, only two being in each compartment, so that they could lie down and sleep. Every time a pilgrim tried to open a door in that carriage he was peremptorily ordered off. The other carriages were all filled to excess, but many passengers were still on the platform. They gathered round the policemen's carriage. The doors were at length opened, and those behind pushed the men in front up, whilst the policemen pushed them back, and then began to strike them and throw them down. It became a free fight, in which the police had all the advantage, because they were above the people and commanded the doorways. I walked up to see how it would end. As I came near I heard a policeman call to the others, "There's a Sahib." Instantly all the police sat down quietly, allowing the carriage to be filled without a murmur! Whether they turned all the pilgrims out again at the next station of course I do not know! I had seen a little of the way in which the poorer classes of natives are treated by their own countrymen. How wretched their lot would be without the strong protecting arm of the British Raj!





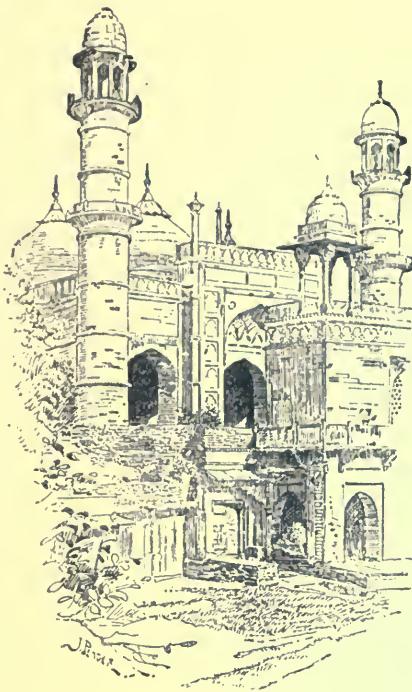
From a photo, by LORD KINNAIRD.



From a photo, by LADY KINNAIRD.

From a photo, by LORD KINNAIRD.

From a photo, by Mr. J. Thomson.



A

GOING NORTH.

FTER leaving Fyzabad we spent Sunday very happily at Lucknow, and then left for Cawnpore. I had only a few hours there. Lord and Lady Kinnaird and Miss Morley remained longer, and were able to see something of the excellent work done by the boys in the S.P.G. Industrial School, under the superintendence of the Rev. F. Westcott.

Whilst waiting for my train I was able hurriedly to visit the scenes of the terrible

tragedies with which the name of Cawnpore was associated during the Mutiny. A hedge marks the boundary of what was Wheeler's entrenchment, and a monument records that over 1,000 English people lost their lives there, 200 of whom were children, and 176 women. The Memorial Church is a very fine building. On the walls inside there are numerous tablets to the memory of those who perished, the white marble ones in the chancel recording more than 1,000 names. There are other monuments near. A deep, narrow, winding nullah or ravine leads to the ghat about a mile away, where the massacre of the men took place. The English force was led by the native guides supplied by the Nana, along the bottom of the nullah, ostensibly for protection. The Nana had provided twenty-eight boats for their use, and an English officer who was deputed to negotiate had seen them the previous day in a convenient position. On arrival at the river side, they found the boats had been removed to an exposed spot, where they could be easily fired upon by mutineer sepoys who were in hiding. There is a ruined temple at the

spot, which has not since been used, and the burning ghat adjoining it has also been abandoned, because both are regarded as having been "desecrated" by Christian blood! A simple stone cross has the words, "In memory of June 27th, 1857."

A drive of nearly four miles brought us to the spot where all the women and children were afterwards so brutally murdered, by order of the Nana Sahib. Every vestige of the Nana's house, in which it took place, has been removed. The Memorial Gardens, 60 acres in extent, are beautifully laid out and kept in excellent order. Carriages are only allowed to proceed at walking pace. Although so beautiful, an air of stillness and sacredness pervades all. The memorial over the well into which the bodies of the victims were thrown is very lovely.

Leaving Cawnpore at 18.46 o'clock (*i.e.*, 6.46 p.m.; all the Indian railways count the twenty-four hours), I reached Agra soon after midnight, and had the pleasure of a hearty welcome from old friends--the Rev. J. M. and Mrs. Paterson, of the C.M.S. Our own Society has no work there, but we were much interested in that of the C.M.S., and of the pioneer in woman's work, the Society for Promoting Female Education in the East. Unfortunately, Mr. Valentine was away, so that we did not see anything of his Medical Mission, nor had we time to visit the Baptist Mission.

Agra is an important city, with a population of about 160,000, and is rich in historical interest. It is well built and handsome, and is especially rich in beautiful buildings. The first visit to the Taj Mahal is a treat the traveller is not likely to forget. The Fort, also, is very fine.

The Rev. J. P. Haythornthwaite, Principal, kindly invited us to address the Students at St. John's College, C.M.S., when we had a large gathering, a number of friends and visitors also being present. Lord Kinnaird utilized his experience of young men gained in connection with the Y.M.C.A. and was listened to most attentively. There were upwards of 600 pupils on the list, of whom 80 Christian boarders were living in the Hostel under the supervision of Mr. Paterson. We also met Mr. and Mrs. Maclean of the C.M.S., who gave a most cheering account of their village itineration work. The C.M.S. have a capital High School



From a photo, by

MISS MORLEY.

T. O. Devereux.

circumstances to Miss Bland, and asked if she could send us one of her best fellow-workers for six months. It was not easy to spare her, and to do so would involve Miss Bland, herself, in extra work. But after taking time to think and pray over it, she said, "Your need is greater than ours," and so, putting the interest of the Lord's work first, she most cordially agreed to the request. I have known several similar cases, and they afforded most cheering evidence that amongst the Missionaries generally there is a width of view which embraces the whole work rather than that of any one Society, and a practical sympathy which is manifested in self-sacrifice for the general good.

From Agra we went to Aligarh, where the C.M.S. and American Methodist Episcopal Mission have been working for many years. But it

for girls here. But the woman's work is chiefly carried on by the F.E.S. Miss Bland, who has charge, has been there many years, and has great influence. She invited me to breakfast, when I had the opportunity of meeting her co-workers, and afterwards of addressing them and the native teachers and Bible women. She also provided another illustration of the feeling of mutual interest and kindliness which so largely prevails amongst Missionaries. Owing to illness, one of our Stations was in danger of being left for some time without anyone to superintend the work of the native teachers, etc. I mentioned all the cir-

is only within the last four years that we have been able to make an effort to reach the women. We visited the Girls' School, but found only quite small children. The prejudice against female education is very strong, especially when it is accompanied by Christian influence. We had but two ladies and four teachers there, and felt greatly pained at the inadequate number of workers. The C.M.S., also, has been very short handed, but I was delighted to meet old friends there, the Rev. J. F. and Mrs. Pemberton from Watford, who had just arrived in India, and had been assigned to this district. The only other C.M.S. Missionary is the Rev. A. E. Bowlby, who has charge of the work here, and at Bulundshuhr, 40 miles off. He kindly accompanied us on our visit there. We left the train at Khurja, where we have a Girls' School and a Bible woman. Miss Baumann, from Bulundshuhr, met us. We were much pleased with the good work that is being done in this school. Some of the girls were about ten to twelve years old, and we were agreeably surprised to find they were still allowed to attend. We also had a chat with the Bible woman. But three native Christian women, with an occasional visit from an English lady for a day or two, represented *all* the Christian Church was doing for the women and girls in this town of 30,000 inhabitants! The C.M.S. have a Catechist working amongst the men. Our Society has since arranged to send *one* English lady to live there! She volunteered for a lonely outpost of this kind, but would most gladly welcome others to help her.

A hot, dusty drive of twelve miles in the Mission gari brought us to Bulundshuhr. We shall not soon forget that gari! People sometimes talk about Missionaries driving in carriages, and think money is wasted in providing them with what in England is a luxury. Would that they could see our Bulundshuhr gari, or, indeed, any of the Mission garis! Imagine an old, tumble-down bathing machine, on four low wheels, and with very bad springs. Instead of glass the windows have Venetians, which always get out of order, and have a knack of remaining open when the hot sun pours in and you need them shut, or of getting jammed fast so that you cannot open them to get the air when there is no sun! The seats are narrow, and closer together than in an underground

railway third-class carriage, and the back quite straight and hard. The horse was one that for scragginess it would be hard to match on London cab-stands. Fortunately, the bottom of the gari did not come out, and the four of us who were inside had time enough to experience the suffocating feeling of being closely packed in such a conveyance between two and three hours in the hottest part of the day. In the really hot weather, the trial of being obliged to go about constantly in such "carriages" must be extremely great.

We reached Bulundshuhr about 2.30 p.m., and were welcomed by the native teachers, &c. There is an interesting history connected with the work here. It is a town of about 18,000 inhabitants. The C.M.S. have a small Boys' School, which is superintended by their Missionary at Aligarh. On his occasional visits he remains, if possible, over Sunday and takes a service for the very few native Christians, and also one for the English Officials. But until 1892 nothing was done for the women and girls. The C.M.S. applied to us to send ladies there, and about the same time the needs of the place were strongly urged by Mrs. Kinloch, a lady residing at Bilaspur, who pleaded hard for the million and a quarter of people in the district. But we had no one to send. Special prayer was offered that the Lord would provide workers, and as we were very short of funds, we asked for those who could go at their own charges. During the Convention at Keswick petitions for prayer were sent in, and also a short paragraph inserted in the "Christian." For some time there was no response. Then a lady, whose husband was formerly joint magistrate at Bulundshuhr, and died there, was travelling on the Continent. She stayed one night at an hotel, in which she found one solitary copy of the "Christian," three or four months old. Opening it, her eye fell on the name of her old station in India, and she felt it was God's call to her to go there and commence the work. She was able to do this at her own charges, and as her husband had been much beloved by the natives, because of his Christian character, and had lost his life in endeavouring to eradicate a severe outbreak of smallpox amongst them, there was the assurance that his widow would meet with a warm welcome on her return.

But Mrs. Pollen could not work single-handed. She would need helpers, and meanwhile God was most wonderfully preparing one to be a great comfort and strength to her. Qulsam Begam, a Mohammedan lady of good family, being a niece of the late King of Oudh, and who was also a widow, had become a Christian at Benares. She had

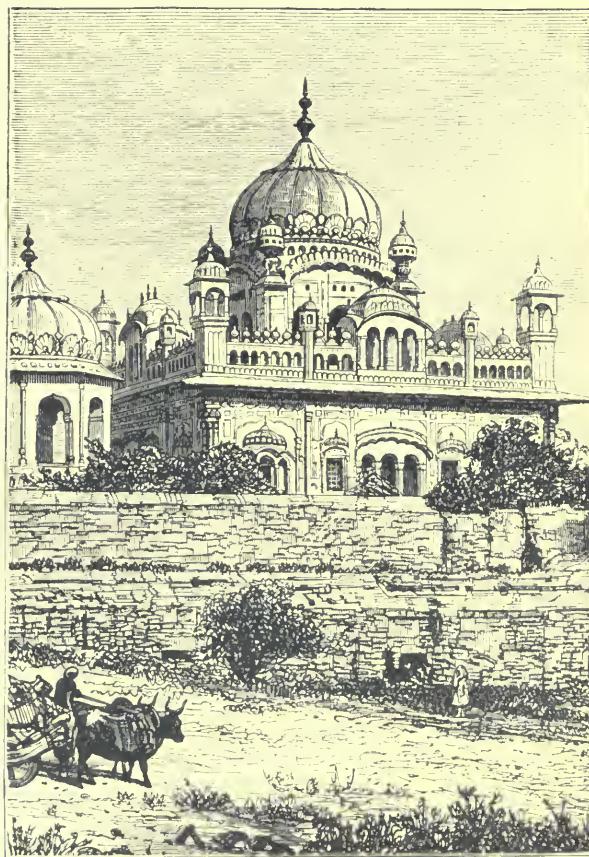


MRS. POLLEN AND HER HELPERS.

property, and when it became known that she wished to be baptized every possible means was tried to ruin her. Not only were most cunning attempts made to get her property, but also to encompass her moral fall. But she was wonderfully strengthened and preserved, although her

enemies succeeded in alienating the greater part of her possessions. She was taken to our Convert's Home at Allahabad to be trained, and was just ready to commence work when Mrs. Pollen was going to Bulundshahr. Qulsam Begam has worked there ever since, and being a woman of strong character she has gained much influence. It is not far from Delhi, which was the seat of Government under the Moguls, and many Mohammedan families of good position reside there. Qulsam Begam's high social rank has given her access to many Zenanas where others would not have been admitted, and she has worked zealously throughout. It was a great pleasure to meet with one who has suffered so much for Christ's sake, and who has been a faithful witness to the truth. Her step-daughter teaches the School. Four men and seven women gathered to meet us, representing the Christian Church in this place. We spent a nice time together, asking them about their welfare, and then giving them a short devotional address, followed by prayer. Next morning Lord Kinnaird started early for Delhi, and I accompanied Miss Baumann, who was then in charge, to see the School. We drove as near as we could, and then wended our way in the hot sun along a number of dirty narrow lanes, until we came to it. Truly the love of Christ is a wonderful, living power. Nothing else will account for educated and refined ladies going amongst alien races, and facing the dirt, the smells, the heat, the swarms of flies, and the discomfort endured that morning. I did it *once*, but they do it constantly and unmurmuringly. In a narrow gully we entered a tiny courtyard, some 14 feet by 12, leading into a small house. Here we found the Teacher with 23 little girls. They answered well in Scripture. Four years ago a woman was baptized, and the School has never recovered from the effects of the opposition that resulted. But it is doing good work amongst a few. Whilst I was there a youth looked in at the door and remarked to the Teacher that the School was now done for, and would have to be closed. She asked why? "Don't you see," he replied, "there is a Sahib" (gentleman)? "No one will send their girls to this School now." The teacher answered "Where is the harm? Hasn't he grey hair and a grey beard?" The incident shows the extreme care which is needed in work amongst India's daughters.

As we left we were reminded of one of Mrs. Pollen's reports in which she wrote: "After four years of Missionary work, the great and sad need of the women of India presses more heavily on heart and conscience. When in this great district, with over one million souls, we can only reach a few here and there, the cry and prayer of our hearts increases. 'How long, O Lord, faithful and true, shall Thy people tarry at home, while souls for whom Christ died, perish without hearing of His love?'"



THE PALACE, LAHORE.



THE PUNJAB.

MY stay at Delhi was very short. I was able to accompany Lord and Lady Kinnaird to a Sale of Work at the Durbar Hall, on behalf of the S.P.G. It was very much like a similar sale in England; but the presence of a number of native gentlemen, and a few native ladies, in their graceful saris, made it more picturesque. It was opened by Lady Young, the wife of the Lieut.-Governor, Sir Mackworth Young, K.C.S.I.

The next day I hurried on to Ludhiana, where the American Presbyterian Missionaries from the Punjab and the N.W.P. were assembled in Conference. Lord Kinnaird was also invited, but unfortunately was not well enough to come then, and was also delayed by an invitation to spend Sunday with the Lieut.-Governor. The American brethren were most kind, and at once elected me a member of their Conference during my stay, thus enabling me to be present at the meetings, and to hear the reports of their work. I have always had a very high regard for American Missionaries, and it was intensified by the opportunity of seeing the true consecration to their work, their whole-heartedness in it, and the vigorous common sense and good judgment with which it is conducted. As a nation we owe much to America for the peaceful and beneficent influence their Missionaries exercise amongst many of our subjects in India.

One institution at Ludhiana was of special interest —viz., the Medical School for Women, opened by Dr. Edith Brown. It was still in its infancy, having been commenced barely two years, but it had made a successful start, and will supply a need that is widely felt.

The Female Education Society has long been engaged here, and their senior Missionary, Miss Greenfield, has done extremely good work in her care of the sick, as far as was possible for one who has not the full medical qualification. In her City Hospital there are 30 beds, of which about 20 were occupied. The Dispensary was well equipped. I saw six of the seven nurses, and addressed them briefly. Miss Greenfield allowed Dr. Brown to make this hospital the nucleus of her practical work, and they were building another, nearer the Medical School, to provide for 30 more beds. They are also allowed the use of 40 in the Civil hospital, making in all 100 beds. There were 16 students in the School, ten of whom were studying medicine, and six being trained as nurses. Miss Brown and her co-workers have undertaken a most arduous task, and deserve sympathy and support. Many obstacles have had to be overcome, but they have been met in faith, and although there are differences of opinion as to the possibility of making it efficient, several of the most experienced Missionaries, both Medical and Evangelistic, spoke in high praise of the effort, and were assured of its success. It is of the greatest importance that such provision should be made to enable Christian girls to remain under Christian influences whilst pursuing their medical studies.

From Ludhiana I travelled to Lahore, and then on to Kasur, with the Rev. W. Morrison, of the American Presbyterian Mission. We had arranged to spend Sunday there, and Mr. Morrison was to baptize a family of Pathans.

Kasur is a small town 34 miles from Lahore, with a population of nearly 18,000, of whom about 14,000 are Mohammedans. It consists of an aggregation of twelve small hamlets, each fortified and enclosed by its own wall. Four of these are near together, and constitute the main town. But its formation testifies to the suspicion and internal strife that formerly prevailed. The people are wild and warlike, and each chieftain had his own little fortified quarter, so that the town still has the appearance of separate and hostile divisions.

In 1893 two of our Lahore Missionaries—Miss Aitken and Miss Sutherland—moved to Kasur. It is a very isolated spot for ladies to reside in, with no other Europeans near except one Assistant Commiss-

sioner, who is often away. But they knew no fear, and trusting in Divine protection, they took up their residence in the midst of these wild, fanatical people. Their faith and zeal have been rewarded, and they are already able to rejoice over souls that have been saved. A small congregation has been gathered, and since we were there the American Presbyterian Mission have arranged to transfer Mr. Morrison from Lahore to Kasur to provide for it, and to carry on the work amongst the men.

Miss Sutherland was at home on furlough, but we were welcomed by Miss Aitken and Miss Weatherley. The latter had recently arrived in India as an Honorary Missionary. Her family has long taken a prominent part in helping Zenana Missions. Mr. Weatherley, her father, was, up to the time of his lamented death, a member of our Finance Committee. He was a prominent Christian worker in London, and closely associated with Mr. Moody. Mrs. Weatherley, from the formation of our Society in 1852, has been one of the most active members of the Committee, and since the death of the late Lady Kinnaird, the founder, in December, 1888, has taken the chair at the Committee meetings. It was, therefore, a special joy to meet Miss Weatherley, so soon after her arrival, in a field for which her parents have worked with such constancy and devotion.

After breakfast on Sunday morning several enquirers came to be examined by Mr. Morrison. Rain had fallen heavily during the night, and the streams were flooded, making it difficult for those at a distance to arrive in time for morning service. Some had over eight miles to walk, and came just at the close, but waited for the service in the afternoon. There was no Church. A house is hired as a residence for the Catechist, who is supported by the Naulakha Native Church Sunday School at Lahore, and the services and school are held in the down stairs room. There were about 40 present, of whom rather more than half were adults. The men were rough and fierce-looking—regular brigands in appearance; but it was remarkable to notice how docile they were with Miss Aitken, and how entirely she had them under control. Two men, with their wives and five children, were baptized. In the afternoon I preached by interpretation, and nine were present at Communion, which was administered by Mr. Morrison according to the Presbyterian form.

There was something of deep and peculiar interest in this little gathering of believers, representing British and American Christianity, and the recently won converts, the first resident witnesses for Christ, in the midst of a large population who are hostile to Him, and most of whom belong to that system which has so far been regarded as the most inveterate in its opposition to the Gospel. Within four years from the commencement of this work there is a visible, and though yet small, a growing church at Kasur.

One incident had recently occurred which showed the powerful influence for good of these ladies. Two of the men who had lately become Christians had a violent quarrel. Word was brought to Miss Aitken, who at once went to them and stopped it, sending them both home. The remarkable thing was that men who all their lives have been addicted to quarrelling, and have been accustomed to look down upon women, should have obeyed a woman, and desisted at her desire. But the next day she saw them and reasoned with them seriously, pointing out the disgrace it was, now that they were called by the name of Christ, for them to quarrel; and the dishonour done to their Lord. On the following Sunday before service began, these men, contrary to all the prevailing notions amongst their non-Christian countrymen, expressed publicly their sorrow for their fault and asked to be forgiven! Special prayer was offered for them, and they were re-admitted to the congregation. A fortnight after, during our visit there, these two men were most friendly and helping each other. Formerly such a quarrel would have been likely to lead to personal violence, and in the end to have given trouble to the police and magistrates, whose interference might have checked the outward display of enmity, but would have left the open sore still rankling. The Gospel of peace restores harmony, and is fruitful only in good. It is the only religion which can meet the great needs of the people, and promote in India peace and good will.

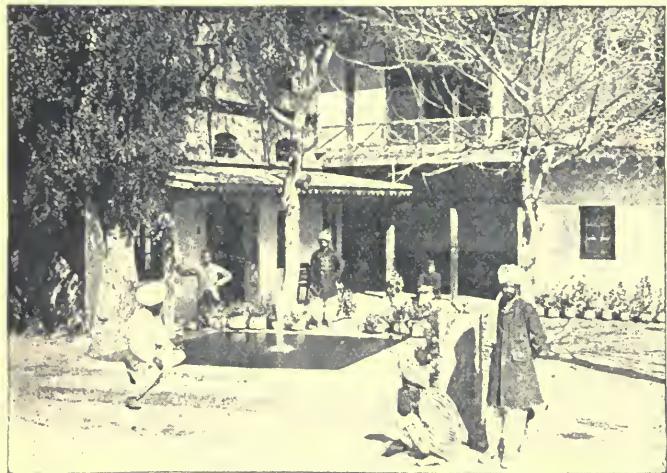


PESHAWR.



E returned to Lahore on Monday, and I left at 4 o'clock for Peshawr, spending a most uncomfortable night in the train. The Indian railway companies, as a rule, provide good accommodation, and do all they can to ensure the comfort of passengers. Long journeys generally have to be made by the mail trains at night. Travelling is very cheap, and fairly quick. But during the frontier war the line between Lahore and Peshawr was in great demand, and the trains much crowded. We reached Rawal Pindi about midnight, and found the platform full of soldiers hurrying from Kohat, as Sir William Lockhart had just ordered the base to be removed to Peshawr. Every available space was soon filled. Men in uniform, fully armed, and carrying large kits, forced their way in. They had not been in bed for three nights, but had been sleeping out on the snow. It was nice to see how well they were equipped for such occasions. Each man had a large bundle of bedding, with warm blankets, the whole wrapped in a full-sized macintosh sheet. Rifles, swords and haversacks were at length stowed away, and the bundles disposed of on the floor, and then the poor fellows stretched themselves as best they could, some in most uncomfortable positions, to sleep. The early morning gave me a nice opportunity to speak with them about Christ. The scenes they had just passed through, and the loss of comrades who had been shot at their very sides, had solemnized their minds, so that they were glad to have the conversation directed to the need of personal salvation, and the

willingness of Christ to save. They seemed most grateful, and I was thankful for the cause which, in bringing a night of much discomfort, had also given such an opportunity of speaking to these brave men.



C.M.S. HOSPITAL, PESHAWR.

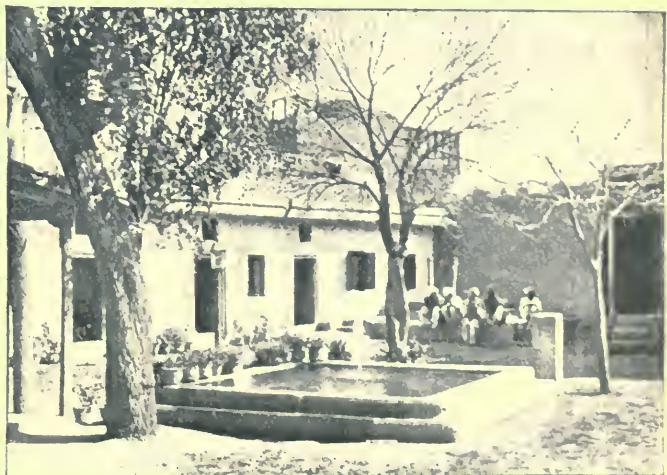
those in Mission employ. The pastor, the Rev. Imam Shan, seems to be a good man. About 200 boys were being taught in the School, which was founded by Sir Herbert Edwardes, and is called after him. The C.M.S. have recently commenced a Medical Mission here, and Dr. Lankester and Dr. Browne took me over the large building which was then being adapted as a Hospital and Dispensary, and was nearly ready to be opened. There will be accommodation for 34 beds. I also called on Miss Mitcheson, of the C.E.Z.M.S., and saw the Hospital of which she has charge, but could not go over it. The value of Medical Missions at this frontier post is very great, and their influence for good extends far beyond the limits of the city, amongst the wild tribes beyond the frontier. But, hitherto, the work of Missionaries here has been chiefly to sow the seed. May the time of harvesting and ingathering soon come!

Peshawr was full of soldiers and various kinds of baggage animals, mostly camels. How little does the ordinary civilian realise the

I was met at Peshawr by Mrs. Pollen and her son-in-law, Major Forde, with whom she was staying, and also by an old college friend, the Rev. W. Thwaites, of the C.M.S., who was to be my host. He took me to see the C.M.S. Church, which is a very handsome building, and quite Oriental in style. The congregation, unfortunately, is small, and is composed chiefly of

tremendous labour and responsibility of providing the commissariat for an army at the front! To me it was quite a revelation. Everything had to be sent forward, even to the grass for the horses to eat! There was no railway to the front, not even a cart road, over many of those rocky, inaccessible passes. I was told that 79,000 baggage animals had been obtained for sending on the supplies! We went to Jamrud, and spent the day with Captain Flint, of the 4th Dragoons, who had kindly invited us to visit the Fort. Before starting, Major Forde loaded his revolver and put it ready for use, as no one was allowed to go on the Jamrud road without an armed escort. It was a delightful drive of ten miles in the fresh morning air. For six miles we were passing a long procession of camels taking stores out for Sir William Lockhart's army, which was to reach Jamrud the next day. The camels were mostly tied together, a rope passing from the tail of the leader to the nose of the one behind. When driving quickly we passed as many as 150 camels a minute! But we were often delayed whilst the men were getting them to the side for us to go by, so that the average was 60 to 80 a minute, and this went on for over three-quarters of an hour. On the return journey we met an equal number bringing the tents and regimental baggage belonging to Sir William Lockhart's force.

The view from Jamrud is very fine. In the distance we could see Fort Bara, and close to it General Hammond's camp, with 20,000 men under canvas. In front of us, a mile distant, was the entrance to the Kyber Pass, and beyond, perched upon a hill



OUT-PATIENT DEPARTMENT, C.M.S. HOSPITAL, PESHAWR.

on one side of the pass, the ruins of Fort Maude, which the Afridis took from the Kyber Rifles at the commencement of the war. Range after range of hills rose around, the names of which had become familiar during the campaign; and in the distance, towering above all, and extending many, many miles, were the snow-covered heights of the Himalayas.

Captain Flint had much to tell. One came away impressed with the spirit of self-sacrifice and devotion to duty which is so conspicuous amongst the soldiers of the Queen. No amount of fatigue is too great, and no danger too imminent, to deter them from willing and prompt obedience to the word of command. We who are engaged in the work of conquest for Christ have a more subtle and ubiquitous foe. But shall we be less ready to obey, or more unwilling to sacrifice our own comfort and aims, at the command of Him who has bidden us go into all the world, and preach the Gospel to every creature? So long as there is *one* man or woman in the world who has not heard of Christ, so long, and to that extent, will the Christian Church have failed in its duty. But here, in our own India, are still many millions who know nothing of His love. Have we not, individually, a share in the responsibility for such sad and prolonged neglect? Shall the soldiers of our beloved Queen set such an example of devotion to duty, and shall the soldiers of Christ be less devoted? The "Go," and it has been in Him are bound to go, unless they have is God's will they

command of Christ is well said that believers regard this as a call to clear indications that it should stay at home.



"MONI," A LITTLE CHRISTIAN CONVERT.



LAHORE.

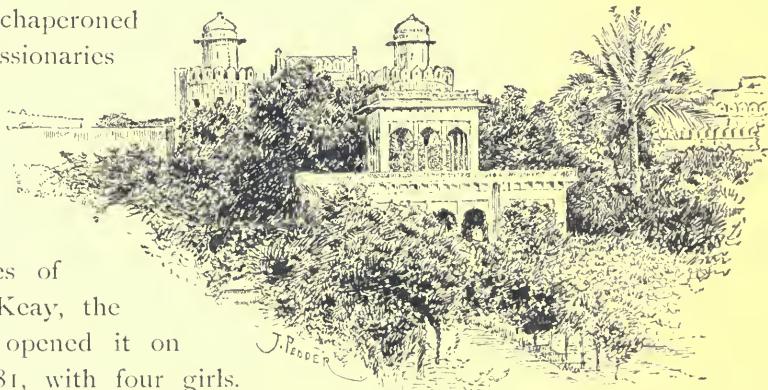
AHORE.—After his visit to the Lieut.-Governor in camp, Lord Kinnaird spent a day at Ludhiana to see Dr. Edith Brown's Medical School, and then came on to Lahore where we again met, and were joined by Miss Morley, who had been to Jeypore.

Our time there was very fully occupied, and we found much to interest us. In addition to our own Zenana work, the C.M.S. and the American Presbyterians have strong Missions here. We also saw Mr. Oldham, of the Student Volunteers, who had come out in the same steamer, and is working amongst young men at Lahore. An old friend whom I met here, the Rev. F. H. Baring, was acting as Superintendent of the Bible Society's Depot in the Punjab. The Bible House is a large and well-arranged building, and the staff seem to be kept busily employed. It is the great centre for the distribution of Bibles, Testaments, and Portions, to the whole of the Punjab. In 1896 the issues from this Depot reached 66,987 copies. The numbers for 1898 were much larger but I have not the figures. Bibles, etc., are kept in stock in several different languages, and Missionaries of all the various Societies depend upon the Depot for their supplies. All are helped by the Bible Society, and it deserves help from all.

In the Zenana Mission we met many of our staff, which includes 24 workers, viz., five Missionaries, four assistants, and 15 native teachers, etc. Miss Healey, Miss C. Hill, and Miss Fox were engaged in the city work, visiting Zenanas, and looking after nine schools with about 300 girls. This work is specially difficult in Lahore. Mohammedanism is strong, and the opposition to Christian teaching great in proportion. It is extremely difficult to get Christian teachers, and the old custom of

employing Mohammedan women in the Schools to take the secular subjects unhappily still exists. In the early days of Zenana work there was no other way of getting the girls together, or teaching them, and the Missionary was thankful to have the little opportunity it gave her of imparting Scripture truth. Now, in almost all our Schools, Christian teachers have taken the place of heathen or Mohammedan women, and the whole influence is Christian. Lahore is the last of our Stations where the old system still lingers, but renewed efforts are being made to get rid of it, and to find Christian teachers. For some time the older girls from the Christian Girls' Boarding School have taken part in the Scripture instruction. This, however, is an experiment that has to be conducted with extreme care, and the girls have always to be chaperoned by one of the Missionaries or by a married woman.

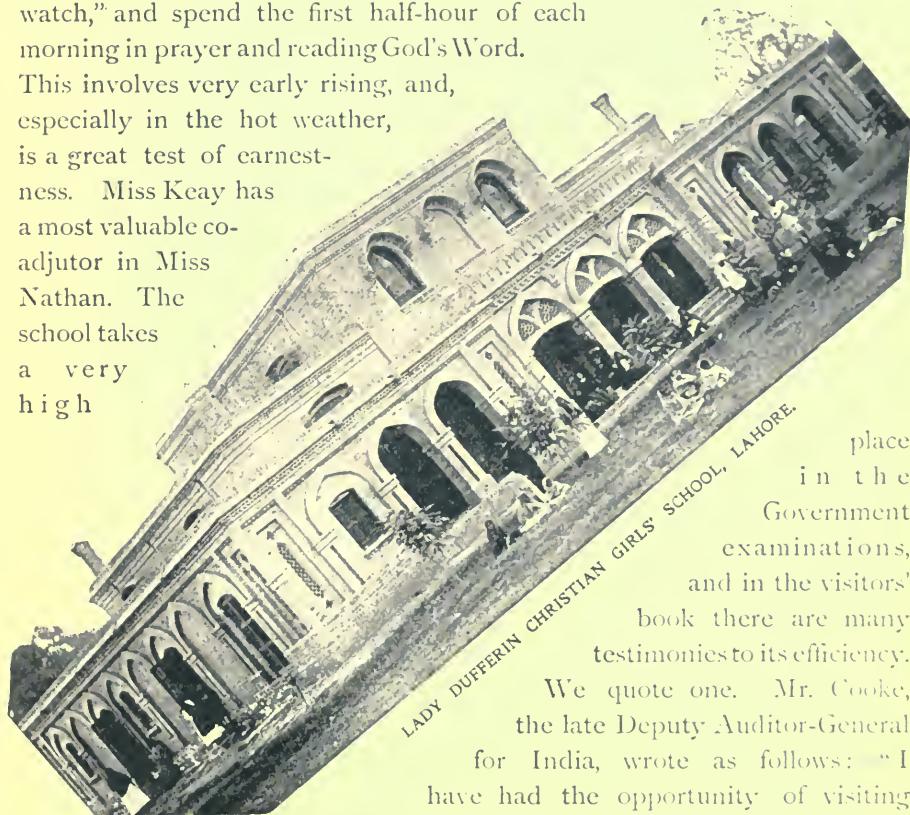
The Lady Dufferin School is one of the most important branches of our work. Miss Keay, the present Principal, opened it on January 2nd, 1881, with four girls. It was felt that a school was needed to which native Christian gentlemen could send their daughters as boarders, and where they would receive a thorough Christian education fitting them for the important place they will be called to fill in the native Church. The buildings have had to be enlarged several times, and there are now 102 pupils. This is in itself a proof of the growth of Christianity, and its beneficial effects. When we remember the centuries during which Mohammedans and Hindus alike have kept their women and girls in ignorance and superstition, and how very few even of those who are now willing to let girls be educated will *pay* for it, it is cheering to see native



THE HAZURI BAGH.

Christian gentlemen rising to the Christian ideal, and ready to give a liberal fee for the board and education of their daughters, so that they may be fitted for lives of usefulness. I greatly enjoyed the visits to this School, and it was a real pleasure to address the girls. All were most attentive, and in Church on Sunday their demeanour was devout and reverent. A number of the older girls, some time ago, joined the "Morning watch," and spend the first half-hour of each morning in prayer and reading God's Word.

This involves very early rising, and, especially in the hot weather, is a great test of earnestness. Miss Keay has a most valuable co-adjutor in Miss Nathan. The school takes a very high



place in the Government examinations, and in the visitors' book there are many testimonies to its efficiency.

We quote one. Mr. Cooke, the late Deputy Auditor-General for India, wrote as follows: "I have had the opportunity of visiting Christian Girls' Schools in every Province of India, and can quite unreservedly state that I have never anywhere else seen a School so interesting as the Dufferin School at Lahore. The type of the pupils is greatly superior to that which is to be found in other parts of India, and there was also noticeable the stamp of

thoroughness in all the arrangements. The School is evidently destined to be, under God, a great power for good in the Punjab. Miss Keay is to be congratulated."

On the evening of our arrival Miss Healey had invited all the Missionaries in Lahore to meet us. Only one was absent, and we spent a most happy time in conversation with many Christian workers. Lord Kinnaird gave an address, and I took a Scripture subject adapted to the



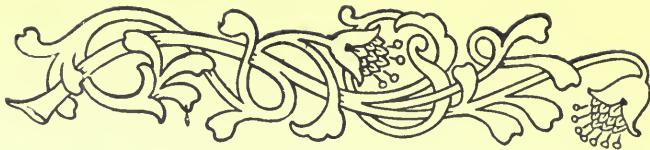
LAHORE ZENANA MISSION GROUP.

occasion. At the C.M.S. House I met the Revs. E. F. E. Wigram, E. A. Causton, and R. O. Welchman, and saw over the Divinity School. The Rev. Mr. Velte, the Acting Principal of the Forman College (American), kindly gave me the opportunity of addressing the students, 250 in number. There are two other Colleges for boys; one belonging to Government, the other Mohammedan. These have no religious, or rather Christian, teaching. Yet from amongst the students there have been some

“seekers” who have been led to ask for spiritual help and guidance from the Missionaries. On the Sunday evening, after preaching in the Lalpoora Mission Hall to an audience of Hindus, Pathans, &c., it was delightful to meet at Mr. Velte’s a number of young men, well educated and refined who had become Christians. Several of them had been severely tried, and had suffered much. Yet there was a brightness and joy in their lives that told of the inward power and peace they had found. The Missionaries may justly hope for much good to result from the lives and testimony of these young men. They are just the sort to influence others.

The Americans have also a School with 1,000 boys under Christian instruction in the Rang Mahal quarter of the town. It was the first School in the Punjab, and was opened by Mr. Forman more than 40 years ago. I went over the large and airy buildings, but as it was a holiday did not see the boys.

The annual cricket tournament amongst the Colleges was being played whilst we were in Lahore. Very large numbers of men and boys witnessed it and seemed as much interested in the play as an English crowd would be. The Christian College won, as it has done for several years. The spectators always clapped and cheered when a good hit was made by their own side. But the non-Christian men and boys conspicuously remained silent if their opponents made a good run or catch. Yet the emulation of the game must be good for them, and will teach them by degrees to recognise worth in others. The spectacle was very different from a similar gathering in England because of the entire absence of native ladies. No women or girls allowed to witness the play of their sons and brothers! While the men and boys are thus enjoying themselves in exercise which develops and strengthens character, their mothers, wives, and sisters, are shut away in the dreary, unchanging monotony of the Zenana. Christianity would change all this. And it is the only power that will give the women of India their rightful place and protection.



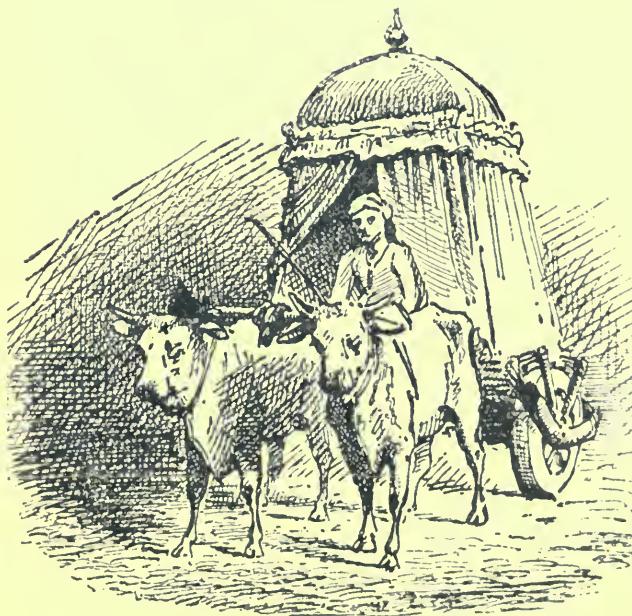
AMRITZAR.

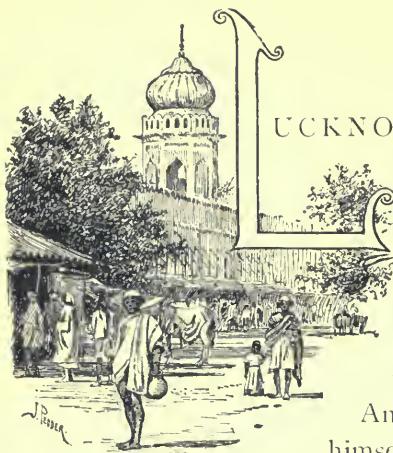
WAS able to spend a day at Amritzar, where the Veteran Missionary, the Rev. R. Clark, of the C.M.S., received me as his guest, and gave me a most hearty welcome. The time was far too short. I saw the Alexandra School of the C.E.Z.M.S., and the St. Catherine's Hospital belonging to the same Society, under Miss Hewlett's care. Both are doing most valuable work. I saw over the Hospital, in which there are 30 beds, nearly all of them being occupied.

Miss Hewlett has also other special branches of good work, such as an Industrial Home for poor widows, and a School for the blind. All looked well cared for. The Prize-giving for the Alexandra School took place in the evening. There were 60 girls present, and they acquitted themselves well. There is a high spiritual tone in the School, and the older girls are encouraged on Saturdays to go out with other workers to Zenanas, &c., and thus to take part in active Christian effort. The visit next morning to Dr. Martyn Clark's Dispensary and Hospital was a real treat. He is doing a grand work. Here and at the out-dispensaries last year there were 112,000 patients! His extreme kindness to them, and skill, as well as his vigorous, manly Christianity, combine to give him almost an unique influence. It was remarkable to see a row of doolies waiting outside his dispensary. They contained several Mohammedan women, whose husbands know Dr. Clark so well, and have such confidence in him, that they actually send their wives to be treated by him! But, best of all, he had on the mantelpiece a photograph of a number of men, every one of whom he first knew as a

Mohammedan or a Hindu, but all of whom, through his influence, have not only become Christians, but are also working as Medical Missionaries!

The Rev. S. A. Selwyn was holding Mission services here, and I was able to be present at one, which was well attended. The people were very attentive, and seemed anxious to profit by his visit. On the way south I spent a day at Saharanpur with Dr. and Mrs. Forman, an American Presbyterian. He has charge of a Medical Mission, and also an Orphanage, in which there were 47 boys who were saved during the Famine. They all looked well cared for, and were being educated, and also taught various industries. Left at 11 p.m., and reached Lucknow at 1 p.m. next day. In the afternoon Miss Wahl had a Christmas treat for the widows in her Home. There were 57 widows present, besides children. All had greatly improved since I saw them seven weeks before, and were losing the haggard appearance left by the Famine.





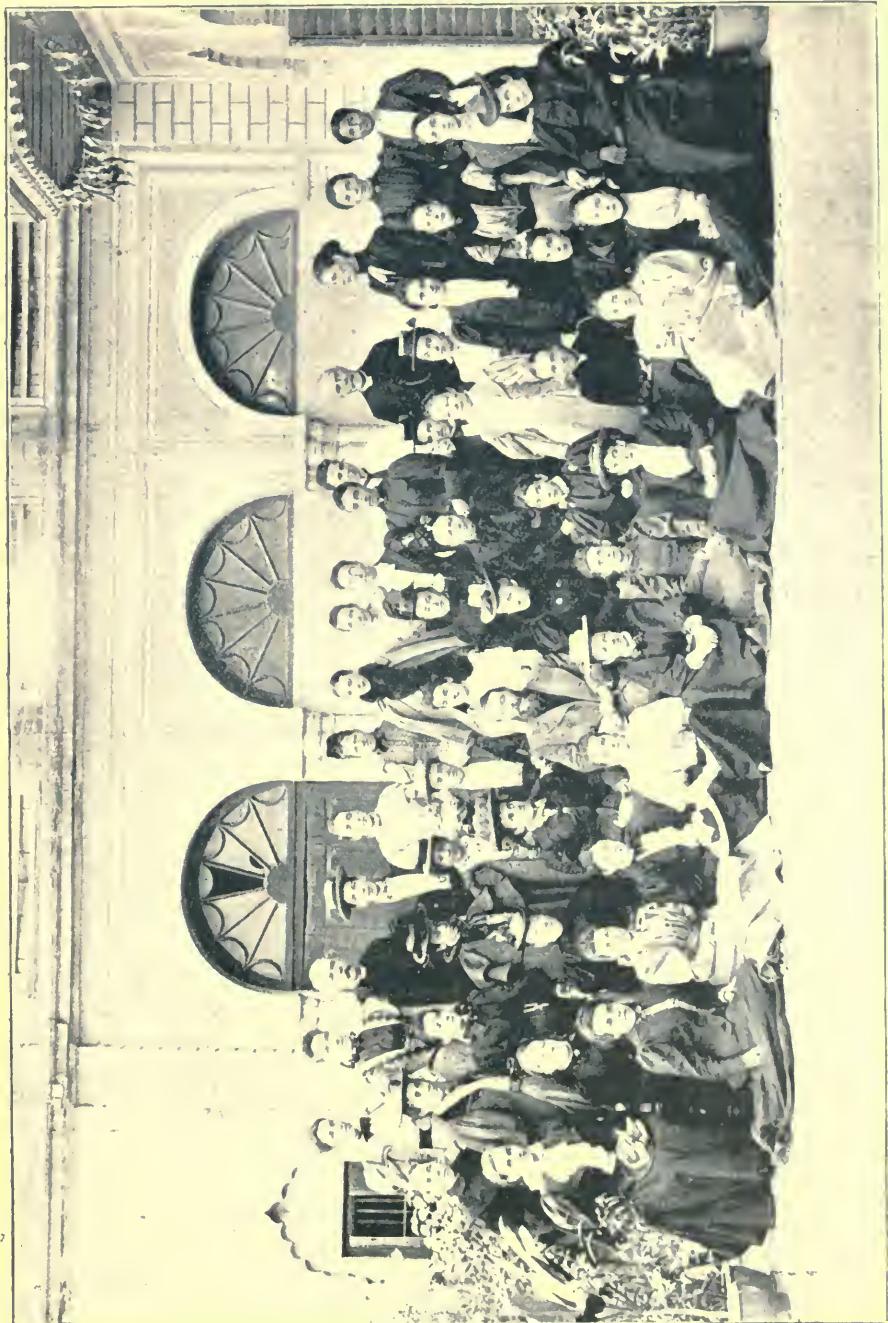
LUCKNOW.

LUCKNOW.—We hurried back to Lucknow for Christmas because it had been arranged to hold a Conference of our N.W.P. Missionaries there in the following week. It was a great pleasure both to the Missionaries and the Native Christians that Lord and Lady Kinnaird were able to spend this happy season amongst them.

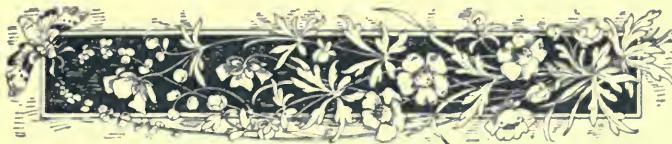
And very heartily did his Lordship throw himself into all that was going on. The services were well attended and most devout.

The Anniversary Meeting of the C.M.S. Congregation brought together a large gathering of Christians of other Missions also, when Lord Kinnaird presided and spoke with much sympathy and earnestness. He also was much interested in the admirable School for boys connected with the American Episcopal Methodists, and we had the pleasure of seeing the High School for Girls conducted by Miss Thoburn of the same Mission. All are doing good work. Very special blessing has rested on much of the work of the Methodists in the Villages, and they have enrolled large numbers of professed converts, the care and teaching of whom were taxing all their energies.

But the chief interest of the week to us centered in our Conference. There were nearly 50 of our ladies present and a few visitors. We met each morning and afternoon, Lord Kinnaird presiding. The first hour in the morning and the last in the afternoon were given to Bible readings and prayer with a view to the deepening of our own spiritual life. The rest of the time was devoted to business, and several questions of real practical utility were discussed. All felt that the time had been most profitably spent, and that it was a season of real help.



MISSIONARY CONFERENCE AT LUCKNOW.



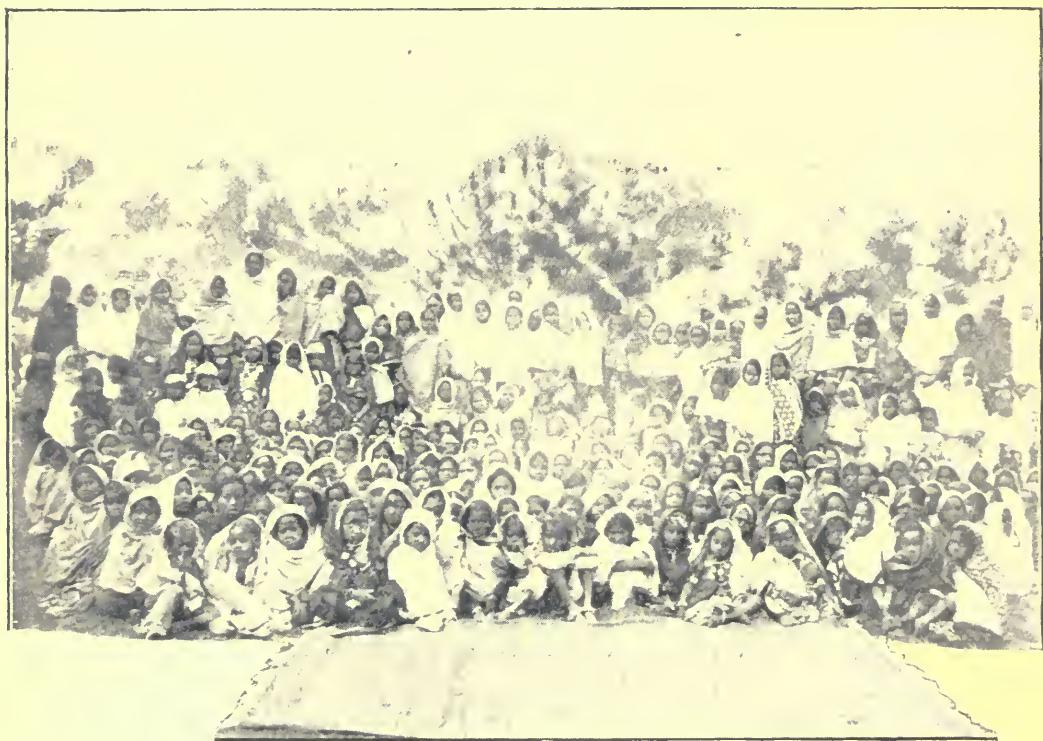
GORAKHPUR.



ON the last day of the year we were called at 4 a.m. to catch the early morning train to Gorakhpur. The journey of 160 miles occupied a little more than 12 hours, but we were pledged to spend New Year's Day there, and felt amply repaid for leaving the frequented main routes to come to this somewhat out-of-the-way place. It is an ideal Mission Station, and we were quite delighted with the work there.

Gorakhpur is a town of about 60,000 inhabitants, in the midst of a densely-populated district bordering on Nepal. The need of Mission workers in this district is very great. Gorakhpur and Basti are combined for administrative purposes, and in 1891 had 4,783,696 inhabitants. The Christian workers sent out by the Church to win this great multitude for Christ were at that time represented by one Missionary of the C.M.S. and two ladies who had just been appointed to work there by our Society! The Rev. H. Stern had laboured there nearly forty years, and had charge of the congregations in the town and at the outlying Christian villages of Basharatpur and Sternpur. A native Pastor and a small staff of teachers and catechists were working with him. Our Society had 11 native teachers and Bible women. Let the reader imagine what would be the spiritual destitution of greater London if, to meet the needs of all its people, there were only two ministers of the Gospel, assisted by a few Scripture readers and Bible women, and he will realise somewhat of the need in the Gorakhpur district.

The C.M.S. has now three Missionaries there, the Rev. J. P. Ellwood who is in charge, having long experience, and being thoroughly practical. Mrs. Ellwood is also a most energetic and able worker. One Missionary devotes his whole time to the large Boys' School; the third had just arrived and was learning the language. Gorakhpur is the headquarters



SCHOOL GIRLS, GORAKHPUR.

of a Commissionership, and has several English Officials, and is also the chief centre of a railway, on which there are many European *employees*. As there is no other clergyman, the C.M.S. Missionaries contrive to hold two services in English on Sundays in addition to all the demands of the native Church. In connection with the Zenana work we have six

English and 21 native labourers, Miss Hibberd, who has charge, having been there since 1892, and being highly respected.

New Year's Day was bright, and busily occupied. It was given chiefly to the "Christian Mela" or Festival at Basharatpur, three miles off. The district suffered much during the Famine. The Missionaries helped many, but required them to *earn* the money. The women were taught needlework, etc., which was sold. The men were employed to dig wells of a sufficient depth to give water during the driest season, and to build strong walls inside them to prevent their falling in. Thus the money given for Famine relief was utilized to provide against similar failure of crops in future. The wells are in the middle of fields, and will afford a constant supply of water for irrigating the crops. Lord Kinnaird was asked to open them, one being called after him. A short service was held at each. The crops were fresh and green, and the long strings of native Christians in their many bright coloured dresses looked very pretty as they wended their way from one field to another.

Then the Christians enjoyed themselves with games, running, climbing, &c. The scene was most picturesque, a number of gay flags adding to the variety of colour worn by the people. Nearly 100 boys from the Basharatpur Orphanage were present, saved from the Famine, and now looking well and strong. They were happy, and thoroughly entered into the pastimes. But meanwhile, at the other side of the compound, a very different sight presented itself. A group of 34 poor, miserable, emaciated lads were lying about on the grass, or sitting helplessly leaning against a wall. They had been received the day before from a Government camp. Most of them were so weak that they could hardly walk. Some attempted to do so, but were too unsteady, and gave it up. More than half of them had itch very badly. All presented the appearance of starvation and gross neglect. Yet it was two months after the Famine was supposed to be over, and they had been all that time in the Government Orphanage! If such a state of affairs had been found by a doctor in a Mission Orphanage very strong measures would have been taken at once. Doubtless, Government Famine Funds had been fully drawn upon for these poor children, but how had the men to whom the

money for their food was entrusted, and whose duty it was to look after them, escaped punishment? Fortunately for them, they had now come under Christian care.

The following day was Sunday, and a very busy one. The morning service for the native Christians was at 8.30. Mr. Ellwood baptized 30 boys and girls from the Gorakhpur Orphanages—all Famine waifs, but now looking well cared for and happy. Some had been picked up by our ladies beside the bodies of their dead mothers, and were apparently beyond recovery. But kindness and care brought them round. At 11 o'clock I preached at the English service, the collection being given to our Society. There were 58 present. In the afternoon there was a deeply interesting service at Basharatpur, during which there were 100 baptisms—viz., 18 men, 22 women, and 60 children, mostly from 5 to 12 years of age. It was delightful to see so many *families* coming out, and to feel that, although their profession of Christianity was cutting them off from many relations and friends, the home circles remained unbroken. They were poor people, who had been cared for during the Famine, and had been led to receive the teaching they then heard. The previous night many of their relatives had come in to endeavour to dissuade them from *disgracing* their villages by becoming Christians! All stood firm, and now these heathen relations and friends were crowding the Church, and standing outside at the open windows and doorways, to watch the ceremony. It was a most solemn and interesting service. All the candidates for baptism were dressed in white, with the exception of a few boys from the Orphanage, who wore their dark coats. The Church, which holds about 400, was full to overflowing, and the many bright-coloured saris of the Christian women, presented a most picturesque scene. The burst of response, and the singing, were very hearty. After the baptisms the newly-appointed native Pastor preached a short sermon suitable to the occasion. There were a number of others who were being prepared for baptism, but were not yet ready. At the earnest request of Mr. Ellwood, we agreed to set Miss Hayward, one of our village evangelists, free for a year to continue the teaching of the newly-baptized women and children, and to prepare the others for baptism. She had had a good

deal to do with them already, and they had given her a name which means "The loving one." Since then, in response to a further appeal from Mr. Ellwood, she has been lent to the C.M.S. for this work for another year. It is most important that poor people of this description should be carefully watched over during the early part of their Christian life, and carefully instructed.

The evening service in English was at the Railway Institute. There was a large congregation, chiefly of railway officials, etc., to whom Lord Kinnaird gave an earnest, practical address. Afterwards we joined Mr.

Ellwood's home circle, and according to custom all the Missionaries in the Station met and sang several hymns, closing with reading and prayer. The baptisms, of course, had been extra, but in other respects this is a picture of an ordinary Sabbath at Gorakhpur, and would apply equally to many other Mission Stations. But the following day was also very fully occupied. In the morning the girls from



MISS HIBBERD TEACHING IN A ZENANA AT GORAKHPUR.

six Schools connected with our Zenana Mission were assembled in one large room for their Prize-giving. Upwards of 300 were present. They looked very pretty in their bright saris and wealth of jewels. Their ages varied from 5 to 10, but we were glad to find a number who were between 10 and 13. The singing was good, and also the recitations, especially of the Ten Commandments, and other portions of Scripture. The prizes, which were given away by Lady Kinnaird, afforded great delight to the children, especially the dolls!

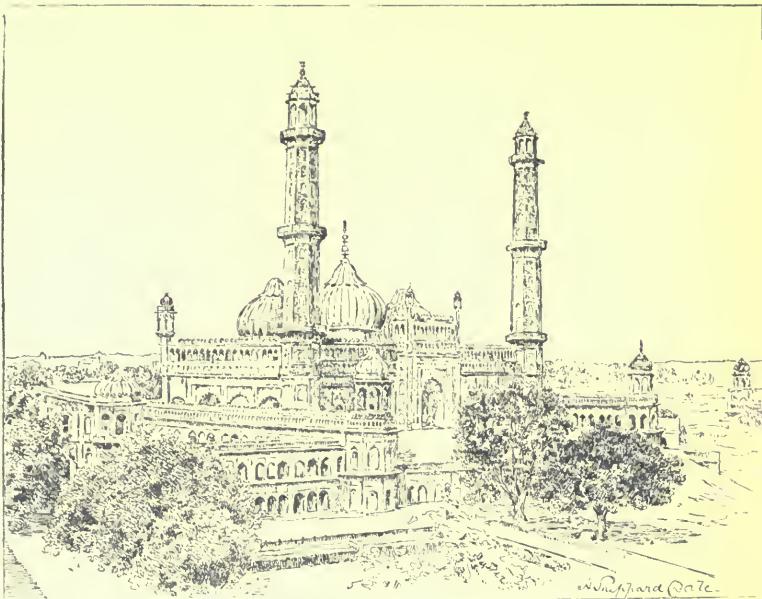
In the afternoon there was an open-air service, when Lord Kinnaird laid the foundation stone of a new Mission Hall, and afterwards we were invited to meet the European Officials and others at the Commissioner's. In the intervals we saw over the Boys' Orphanage, with the carpenters' shop, shoemakers' shop, and weaving sheds, in which they receive industrial training; and also the Girls' Orphanage, which is under the care of Mrs. Ellwood and is excellently managed. The work of the C.M.S. and of the Z.B. & M.M. here are so closely connected that they can hardly be described separately. Mr. Ellwood said "We are all one." Again and again he expressed the very warmest thanks for the assistance which the ladies give. During one of my visits I stayed at the Zenana Mission House. It was a delight to be in such an atmosphere of earnest spirituality, faith, and prayer. Each morning the native teachers and Bible women assembled for prayer before going to their duties. On Saturday morning they have a special Scripture lesson, which is given by one of the Missionaries as the ground-work of their teaching in the Zenanas, etc., during the following week. I was present at one of these lessons. There were 22 Bible women and teachers, 3 Zenana women who had recently been baptized, and 3 others who had just come out and were being prepared for baptism. All sat on the floor in the dining-room, in a large semi-circle, with sheets of paper and pens in their hands, and took copious notes of the lesson which Miss Hibberd had prepared for them. In this way the ladies ensure the teachers being kept up to the mark, and taking a regular course of Bible lessons, instead of getting into a rut and going over the same subjects continuously.

The ladies of our party had the pleasure of visiting one School from which the gentlemen were rigidly excluded, as it is held in a Zenana! The house belongs to a Brahmin, who invited Miss Hibberd to visit his wife, to teach her. This she did for about three years, although the lady never appeared willing to receive Christian instruction. She was overjoyed at the relief to the monotony of her Zenana life which the visits of the Missionary afforded, and pleased to be taught secular subjects. But when her need of Salvation was spoken of she would reply, "Is not my husband a Brahmin? He is a priest. If this were necessary, would he

not tell me?" But God often uses sorrow to bring those whom he is calling to Himself. She had one little son, the only boy, and therefore greatly prized. This little boy became seriously ill. The priest tried charms, and endeavoured to exorcise the evil spirit which is thought to cause illness, but in vain. A native teacher called, and found the mother in great grief. She said, "We have tried everything, but it is of no use. There is nothing more we can do, and he is getting worse." The Christian teacher replied, "No; there is one thing you have not tried. You have not prayed to the Christian God. May I do so?" In her anxiety the mother agreed, and the teacher prayed earnestly that the child might be spared. The prayer was heard, and from that time the little one began to recover. The mother says she has never prayed to an idol since. She is a true believer, and although unable to leave her Zenana and openly confess her faith in Christ by baptism, she witnesses for Him in the midst of her own family. Soon afterwards she was anxious to do something to bring others to know and love the Saviour. Her husband allowed her to gather a few little girls, daughters of other Brahmins living close at hand, and during the last two years she has taught a little school regularly in her Zenana, in which she has about 30 pupils!



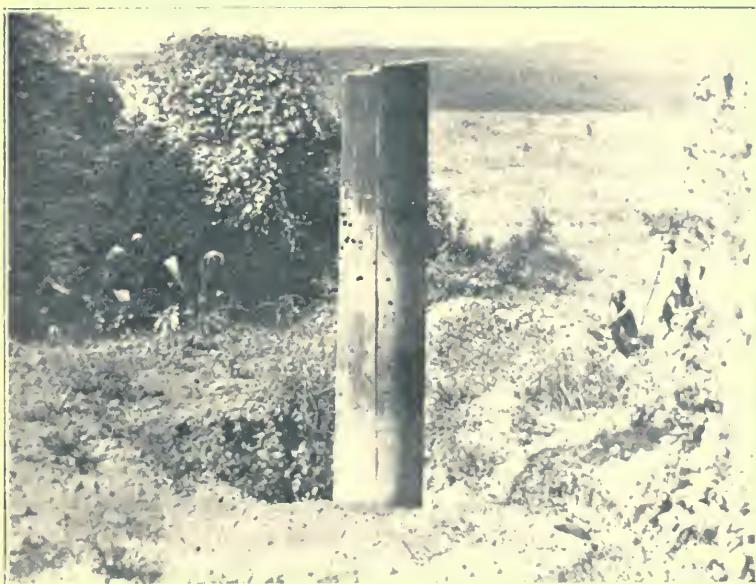
BAND OF VILLAGE EVANGELISTS.



NEPAL.

DURING my previous visit to Gorakhpur, Mr. Ellwood and I had planned a visit to Nepál. A few months before, a very interesting discovery had been made of the birthplace of Buddha, marked by a pillar erected about 2,000 years ago by the Emperor Asoka. It has an inscription in beautifully clear characters, recording that Asoka came there in the twenty-first year of his reign, and worshipped, saying, "Here was the Buddha Sākyamuni born," and that he caused the pillar to be erected. This has settled a point which has been involved in obscurity, and it is interesting to learn how the discovery was made. The Chinese pilgrim Hiuen Tsiang, who visited India in the seventh century, has left a diary giving a full record of his journey. He describes his visit, amongst other places, to Patna, Benares, and Gorakhpur, and thence to Nigliva, Kapilavastu, which he describes as a large sacred Buddhist city of which Buddha's father had been king, and then to Rumindei, his birthplace, and to Kusanaganara,

where he died. The last has not yet been found. But a short time ago it occurred to a retired Anglo-Indian Official to test the distances and directions described by Hiuen Tsiang, and all as far as Gorakhpur were found to be correct. Permission was then obtained from the Nepalese Government, and an Archaeologist belonging to the Indian Government was asked to follow it up. He first sought for Nigliva, and exactly where the Chinese pilgrim places it came across a large quantity of brick ruins,



PILLAR MARKING THE BIRTHPLACE OF BUDDHA AT RUMINDEI IN NEPAL.

evidently old monasteries, on the banks of a lake, and found an Asoka pillar standing near. On all sides are ruined monasteries, fallen columns, and broken sculptures. Following the directions in the Chinese record, he next came to the site of Kapilavastu, and on digging unearthed remains of what must have been a very large city. Then he went on to Rumindei. The Chinese writer says that the pillar erected by Asoka originally had a horse on its summit, but during a storm it was struck by

lightning, and the horse broken off, and the pillar cracked from the top a great part of its length. It was found with the crack and broken top exactly as described, but no inscription was visible. They began to dig, and three feet below the surface came upon it. There are four and a half lines in old Semitic characters $1\frac{1}{2}$ inches long; the letters, which have been there for 2,000 years, being as clearly cut and defined as if they had only recently been made.

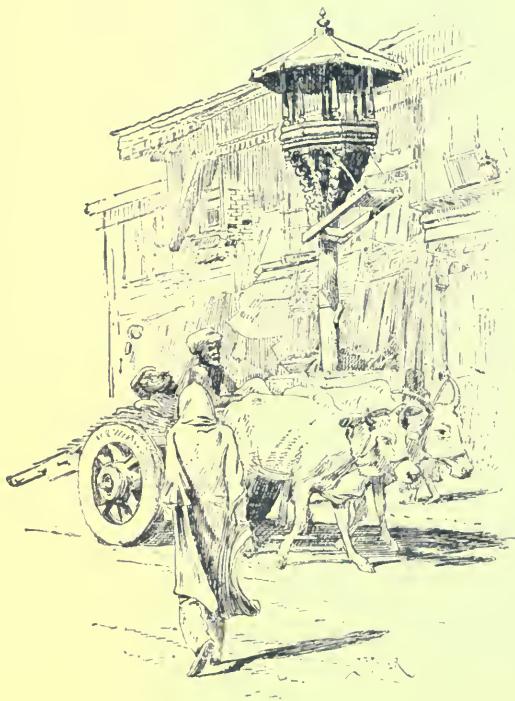
We were anxious to see this pillar, but many obstacles had to be overcome. The Nepálese have their own Government, and are an independent people. They are very jealous of Europeans, and never allow them to enter their country without special permission from their Government, which is difficult to obtain. Four or five Europeans, including the discoverer, had already visited the pillar, exciting the curiosity and wonder of the people, who concluded that the English have come to know of the existence of buried treasure, which we are anxious to get hold of, and which they are just as determined to safeguard for themselves!

By degrees, however, these obstacles were overcome. Col. Wyllie the British Resident at Katmandu kindly assisted us, and obtained a permit from the Prime Minister and Durbar allowing us to visit the place. Mr. Peppé, an English gentleman who lives near the frontier, invited us to stay with him, and promised to make all arrangements for us. A journey of 40 miles by rail and then a drive of 14 miles from the end of the line, through beautifully fertile country, densely populated, but altogether destitute of the Gospel or of Missionary effort, brought us to his house. A very small number of English planters live scattered throughout the district. Mr. Peppé invited them to meet us, and in this most out of the way spot we gathered in the drawing room on a week day for service. Mr. Ellwood read the prayers, one of the four ladies present playing the tunes and leading the singing, and I preached. How terribly our own countrymen in such positions are cut off from all religious ordinances! Here we were a small company of ten white people, of whom all but two are living where from year to year they have no opportunity of attending a service unless they go to stay over Sunday at Gorakhpur, a journey of about five hours each way. All our congregation remained for dinner, and we spent a

very pleasant evening, greatly enjoying the large and varied Indian experience of our host, and the genial kindness of our hostess.

Next morning we started early, and after a drive of two hours reached the frontier. So long as we were in British territory we had good roads and substantial bridges over the rivers &c. Now all changed, and we had to leave the trap behind. Mr. Peppé had provided an elephant on which

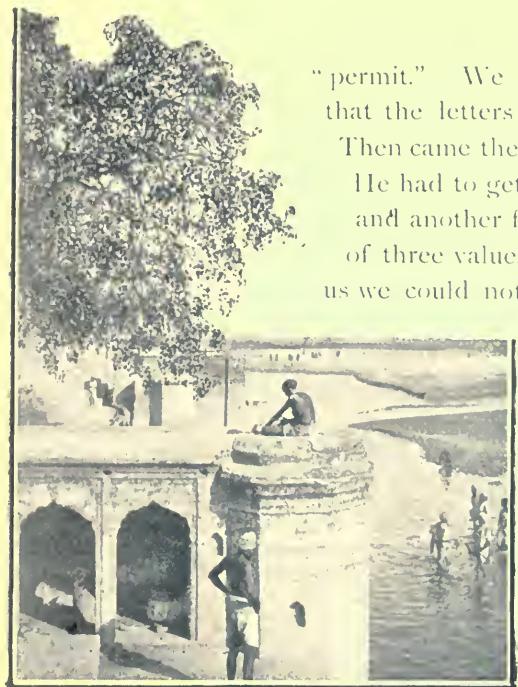
Mr. Ellwood and I were to ride, and about a dozen men to carry by turns a "Tomjon" for Mrs. Ellwood, whilst he accompanied us on horseback. There is a large bazaar on the Indian side of the frontier where a market is held, and people come across to trade. As soon as we left this we crossed the boundary and found ourselves in Nepál. How different! In no part of India have I seen such well cultivated land, such heavy crops, and such well kept villages, with houses in good repair, and such an appearance of comfort, as we had driven through on the British side. A large tract of 30,000 acres running for 15 miles along the frontier was given by Government to Mr. Peppé's father after the mutiny, as a reward for valuable services. It was then forest, but has been cleared, and as all



the tenants hold their farms from an English landlord who resides amongst them and has their welfare at heart, the land has been well cultivated, water in abundance provided for irrigation, and the resources fully developed. All this was left behind the moment we passed out of British soil. No roads, no bridges, but rough country deeply furrowed by water, and steep banks leading down to the rivers and watercourses. When we

reached cultivated land the crops were moderately good, but the houses dilapidated, the people dirty and unkempt, and the only roads were narrow footpaths between the fields. All this part of Nepál was formerly included in British territory, but was ceded to the Nepálese Government as a reward for their assistance in protecting the Europeans of the Gorakhpur district during the mutiny. The authorities were expecting us, having been apprised of the visit by their Government, and a police inspector with two constables took charge of us. They watched us most narrowly, and never left us until we were safely on the way back at the frontier! One, a Goorkha, had in his belt the usual large dagger with a curved, sharp, heavy blade, and some smaller knives, such as they carry. They took care not to show us any deference or respect, and to let us see we were under their surveillance. We passed through Bhagwánpur, a small town where the local Tahsildar or magistrate lives, and where we showed our "permit" and, followed by a large number of the people, we arrived at Rumindei. There was the pillar, the date of which is B.C. 239, or within a couple of years of that. An old Buddhist temple close by is now in the hands of a Hindu priest, who has conveniently turned some of the Buddhas into Hindu gods. We picnicked there, and then set off on the return journey.

At Bhagwánpur, I wanted to post four letters. They were addressed to friends in England, who are stamp collectors, and only contained a few lines to say I had sent them in order to secure Nepálese stamps. The postmaster refused to accept them. Foreigners, he said, were not permitted to post letters in Nepál, the postal service being only for the use of the Nepálese. We sat on our elephant and reasoned, but he was firm, and the police and other officials all supported him. After long discussion we at last persuaded him to let us post the letters, and leave it to the Government at Katmandu to decide whether they might be forwarded. Then we went into his office, a mud hut, and sat on low stools, nearly the whole population watching in a crowd in front from the large, open space. The postmaster re-directed each letter in Nepálese characters, and taking a large sheet of paper prepared a full report for his Government, the police inspector reading our description, &c., from the



"permit." We were particularly required to declare that the letters did not contain any political matter!

Then came the very serious business of stamping them.

He had to get out a large wooden box for the stamps, and another for the date stamp. There are stamps of three values, equal to 1d., 2d. and 6d. He assured us we could not pay beyond Nepál, so we decided to

put a 1d. stamp on each, and leave the excess to be collected on delivery if they ever reached England. Fortunately they did after some delay, and strangely enough no excess was charged, and thus I had the pleasure of anticipating the penny post, which is not likely to be extended to Nepál for many years to come!

During the 45 minutes occupied in posting the letters, some men had brought five arm chairs, and put them in the middle of the open space opposite the Tahsildar's court. We were conducted to them, and in a few minutes the old man came out to receive us. As soon as he and his son were seated opposite to us, the Goorkha constable, who had been specially brusque towards us, came forward, and prostrating himself on the ground, most obsequiously kissed the old man's feet in token of homage! The Tahsildar was most courteous, and received us with much cordiality. But we could get no response to what was uppermost in my heart, and left without doing any good beyond the courtesy of the visit. As we returned the prayer went up again and again that this country with its two millions or more people may soon be opened to the preaching of the Gospel. At present, the prohibition of Europeans shuts out altogether the English Missionary. But I was thankful to find that there have been some, although very few Nepálese who have learnt something of the Gospel in India, and carried the knowledge with them on their return to their own country.

One especially, a woman of position and property, has been taught by some of our ladies, and seemed to receive the truth. I was told there is good reason to believe she is endeavouring to make known to others where possible the "good news" she has herself received. Will anyone enable us to establish a Mission on or near the frontier, and thus endeavour to reach some of these brave and interesting people? The Goorkhas come across to join our Indian army, and fight our battles, and have gained world wide repute for courage and activity. They are splendid soldiers. What grand witnesses and workers for Christ they would make if only they could be brought under Gospel teaching, and led to accept Christ as their Saviour! Far more attention should be given in our Missionary efforts to these frontier posts. A Medical Mission on the Nepalese border here would have a large field of usefulness, and reach numbers of the people.

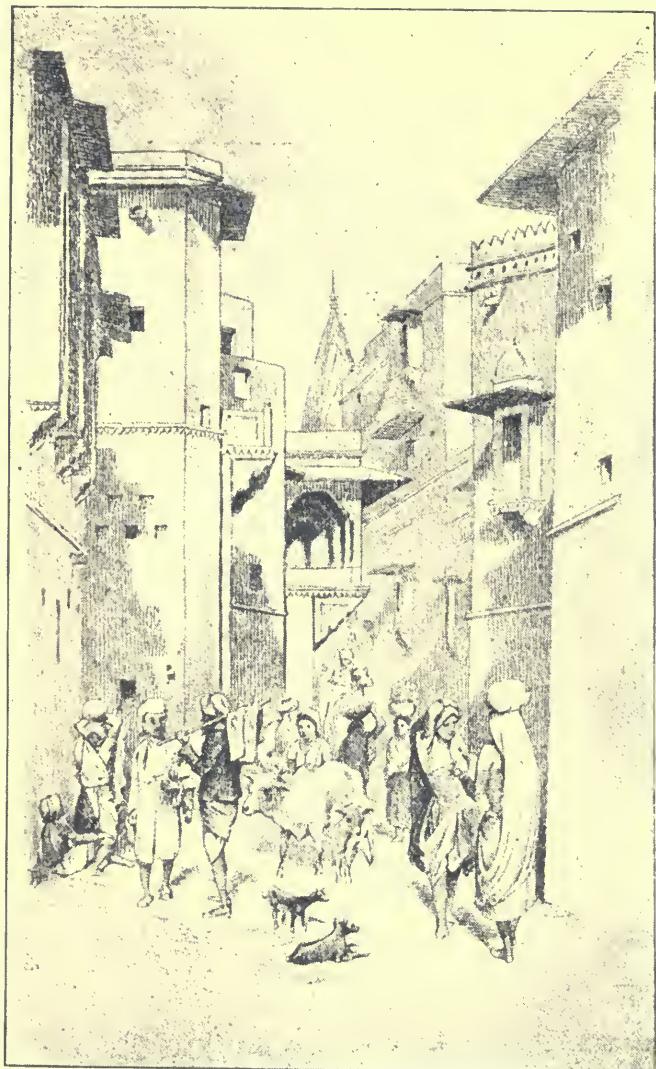


اگر کوئی آدمی ساری دنیا کو حاصل
 کرے اور اپنی جان کا نقصان اٹھاوے تو
 اُسے کیا فائدہ ہوگا اور آدمی اپنی جان کے بدے کیا دیگا۔
 مقصہ ۸: سو ۶۳

PATNA.


 IT was encouraging at Gorakhpur to hear that the morning express had lately been expedited, and that the journey to Patna could thus be made in less time than hitherto. It was considered that they had now "a splendid train." The Traffic Manager of the line told us it had been named "The flying Behari!" I felt thankful that the change had taken place before my visit, for with all this boasted advance we were $10\frac{1}{4}$ hours doing the journey of 150 miles! A Great Mela was being held somewhere near, and there were the usual crowds of pilgrims causing much delay. At Paleza Ghat we crossed the Ganges, here about three miles wide. A large and comfortable steamer took us over, and another train was waiting on the opposite side.

Patna is a large city built on the south bank of the Ganges, and extending from west to east for about nine miles. The width averages less than two miles. One main street runs the whole length, but is narrow and dirty, and the smaller streets are miserably poor. Although it is a city of considerable commercial importance, being the centre of a populous district and having a large trade, there are no public buildings, temples, or mosques worthy of notice. The dirt and foul smells are terrible. Sir William Hunter truly says: "In the dry weather the dust is beyond belief, and in the rains every place is covered with mud; while in one quarter there is a large pond which becomes very offensive as it dries up. It would be difficult to imagine a more unattractive place." The population



STREET SCENE IN PATNA.

darkness of Patna, wrote to beg the Society to undertake a Mission there, and promised to give £150 a year to support one of the ladies. Miss Abraham, one of the pioneers, worked there from October, 1885, till 1896, when the doctors insisted on her changing to another

numbers about 180,000, amongst whom education appears to have made but little progress. They are superstitious, fanatical, and easily excited.

Zenana work was commenced here in October, 1885. The Baptist Mission have long had a Station at Bankipore, the European quarter about five miles away, where they had one Missionary and two ladies for Zenana work. They also have one Missionary in Patna, who has resided there many years, and spent his time most devotedly in open air preaching amongst the men. But there was no other Christian work going on. A gentleman in Edinburgh, who had resided in Bengal, and knew the spiritual

Station. Miss Poynter had charge of the Zenana work when I was there, and gave me a cordial welcome. Although the ground is so hard, there

have been some cheering cases of conversion, but all who have been baptized have been obliged to leave the city, as they could no longer get employment, and their difficulties were so great. Efforts have been made to establish Schools, and some have for a short time met with a little success, but the prejudice against female education is so strong that the girls could not be retained, and the Schools have had to be closed. Zenana visiting is not so difficult. In February, 1891, we were able to commence a Medical Mission there. The need for medical help for women was very great. Government have two Hospitals; one at Bankipore, in which women may be treated, although the accommodation is bad, and

the patients few and of a very inferior class. The other in Patna, worked by native doctors, and overseen by the Civil Surgeon. But it has no provision for purdah patients, and even the poorer class of women are prevented by custom from allowing themselves to be attended by men. Miss Mackinnon, L.R.C.P. & S. Edin., began the work with the assistance of Miss Gregory in nursing. They had many difficulties. For some years they were obliged to live in a small mud house, quite unfit for Europeans in the tropics, and the only place they could obtain for a Dispensary was an old stable. Living in the midst of *such* a native town, with its dirt, smells, and noises on all sides, and where it was impossible to get a breath of pure air or a little exercise without first passing through more than half a mile of hot, narrow slums, was a severe trial. But it was cheerfully borne, and meanwhile the work grew. The first in-patient was a woman who had been brought from a distance, and needed

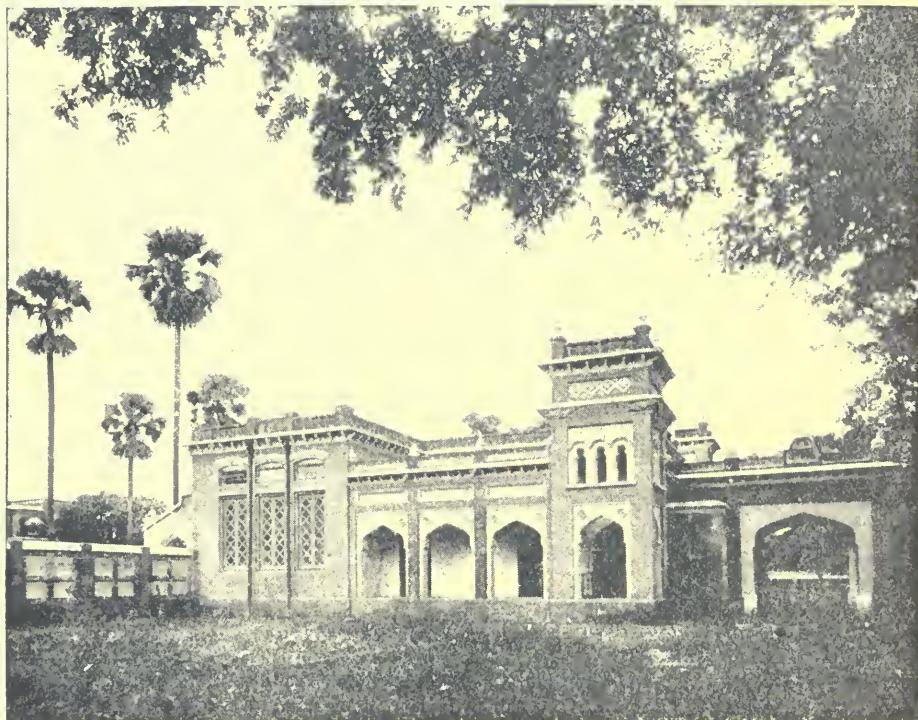


MISS FERGUSON, L.R.C.P. & S. EDIN.



MISS CORNALL, L.R.C.P. & S. EDIN.

an operation. A small hut was rented, with one room, in which a bed was placed, the attendant sleeping on a mat on the floor. When this patient left another was waiting to come in, and others followed, leading Miss Mackinnon to remark in her report that her Hospital was unlike any other either in the east or west, and that they never did things by halves, for they were always either quite full or quite empty! After long and tedious



DUCHESS OF TECK HOSPITAL, PATNA.

negotiations, a site was at length secured, and the present splendid Hospital built. There is no contractor in Patna who could safely be entrusted with such an undertaking. But Sir Charles Elliott, K.C.S.I., who was at the time Lieut.-Governor of Bengal, kindly allowed the buildings to be erected by the Public Works Department, and the

Society were much indebted to the local officials, especially to the Engineer, Mr. Searight, for the great trouble they most generously took with the work. Miss Cornall, L.R.C.P. & S., Edin., and Miss Ferguson, L.R.C.P. & S. Edin. were the doctors when I was there, with Miss Riley as English nurse, and Miss Kerry as Evangelist. There were five native nurses. The difficulties of their work did not cease when the new Hospital was completed. The town is wretchedly drained, and has no proper water supply. Insanitation and horrible smells are the chief things that strike a visitor. Some months before several of the staff had been most seriously ill. All work had to be given up, and for a time Dr. Whitwell, the English Civil Surgeon, was most anxious about the lives of two. Providentially they were spared, and all were now at work again after a change. They were bright, happy, and intensely interested in their work. The wards were full, and the Dispensary attendances large. Our Home Committee had been most anxious about the ladies, and wished a very thorough examination to be made of the buildings and surroundings in the hope of removing any cause of ill-health. After much consultation with the Collector, Engineer, and Civil Surgeon, certain structural additions were agreed upon, which have been carried out, and are proving of much value. But the chief trouble arising from the insanitary condition of the property outside the Hospital grounds could



OLD GATEWAY AT PATNA.
Entrance to Hospital Grounds.

only be remedied by the Municipality, and all our efforts to move them to action have resulted in little more than promises! However, something has been done, and by degrees the inertia of the eastern mind may be still further moved to action.

The ladies were in great joy because some of the patients in the Hospital had recently found Christ as their Saviour. Three women and two children had been already baptised, and three other women were preparing for baptism.

STATISTICS 1897.

| | | | | | | |
|-----------------------------------|-----|-----|-----|-----|-----|------|
| In-patients | ... | ... | ... | ... | ... | 179 |
| Out-patients | ... | ... | ... | ... | ... | 2387 |
| Attended at Home | ... | ... | ... | ... | ... | 25 |
| Lady Doctors Visit | ... | ... | ... | ... | ... | 85 |
| Total Attendances at Dispensaries | ... | ... | ... | ... | ... | 8455 |

Lord and Lady Kinnaird and Miss Morley were only able to pay a short visit to Patna en route for Calcutta. I was there first in November, but could not stay for a Sunday. There was no chaplain at Bankipore, and the usual monthly service in English at Patna had not been held for some time. Before I left on November 12th all our Missionaries and Assistants met in the drawing room at the Medical Mission, and we had a delightful little service, followed by the Holy Communion, when we numbered twelve. They are terribly cut off from spiritual privileges. In the following January I was able to spend two Sundays there, when we had English services both at Patna and Bankipore.





A VILLAGE SCENE.

BEHAR.



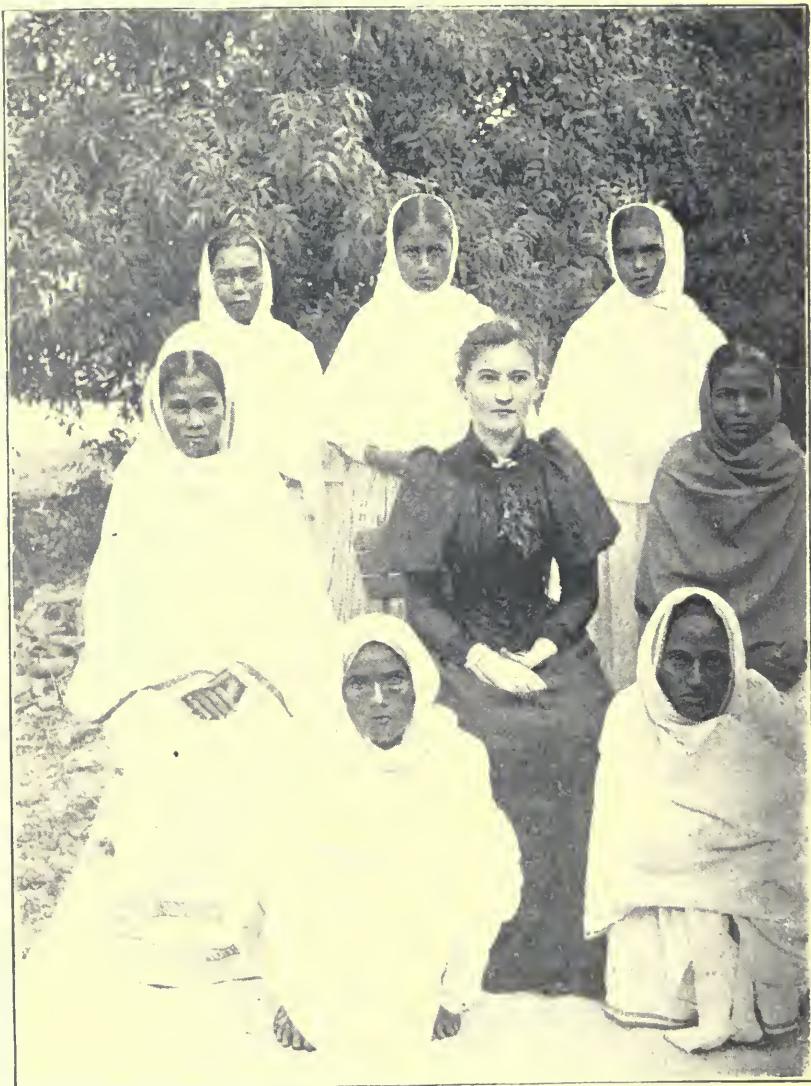
REAT as is the spiritual destitution of Patna it becomes greater as we go north. Some parts of the N.W.P. and Oudh seemed sufficiently neglected. As long as we were on the main lines, and near the great cities, we met many Missionaries, and found much Christian work. But during the journey from Lucknow to Gorakhpur of 160 miles, we passed many small towns, and a large number of villages, but only at one Station could we hear of any Missionaries being resident. They belong to the Methodist Society. At another Station there is a Colporteur! Forty miles from Gorakhpur, at Basti there is a C.M.S. School under a native master. Between Gorakhpur and Patna, a distance of 150 miles, we were told there are no Missionaries. To the North of Patna there is a large and densely populated district almost wholly neglected. Tirhoot has two divisions. In the Muzzaffarpur portion, which is 96 miles long, and in places 48 wide, with more than 2,500,000 souls, there are said to be only two Missionaries, one an

American, and the other a German. No English Society is doing anything for these people. In the Dharbhlangah division, which is larger both in extent and in the number of people, there is no Missionary! In both these crowded districts heathenism and superstition hold sway, and in both the women and girls are entirely without any means of learning of Christ. There are a few English residents who would very gladly welcome the presence of ladies to work in the Zenanas, &c., and who have often promised help to any who may go. Our Society is making arrangements to commence Zenana work at Muzzaffarpur (D.V.) in the Autumn of 1899. But *much* more is needed. We have often pleaded for this, the most neglected part of India. The whole district is about the size of England, and has a population of about 24 millions. Beyond the feeble efforts mentioned above, only the southern fringe has as yet been touched by Missionary effort. It is as if we tried to Evangelise England by sending half a dozen workers to Portsmouth, an equal number to Southampton, and two to Leeds, and expected them to win the whole country! How long is this, the most destitute part of India, to be thus neglected by God's people, and the oft-repeated call for help to remain unheeded?

The Committee have arranged that when Miss Poynter returns to India after furlough, in the Autumn of 1899, she shall be assigned (D.V.) to Muzzaffarpur. We hope to send some new Missionaries with her, and thus make a beginning. But we long to be able to do *much* more for Behar, and pray that destitution and needs themselves, or to give of Lord's work in this sadly

many who read of its
may be led to offer
their substance, for the
neglected territory.

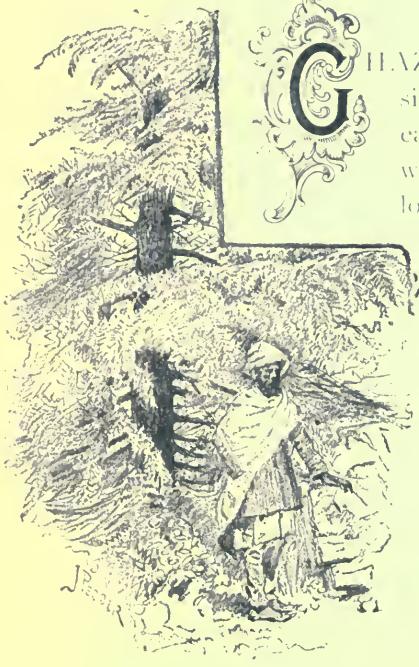




MISS LORBEER AND TEACHERS AT GHAZIPUR.



GHAZIPUR.



GHAZIPUR is a town of about 33,000 inhabitants, situated on the banks of the Ganges, 44 miles east of Benares. When going there I had to wait two hours at a junction. A large, fine-looking dooly was waiting on the platform, in charge of four men. When the train arrived, a well-dressed young Mohammedan man alighted from one of the ordinary carriages, and took the men with the dooly to the Zenana carriage to take his wife out. A sheet was held up to prevent even her dress being seen as she left the carriage to enter the dooly. I watched to see her taken away. Instead of leaving the station, the men simply carried the dooly across the platform to another train, where the cloth was again held round it whilst the lady got out and entered the carriage.

What a miserable tyranny this purdah system must be! And how entirely such seclusion must stultify and paralyse all a woman's higher powers, and the God-given influence which she is intended to use for the benefit of others. A few days later, at the morning service in Lucknow, a native lady played the American organ, sitting amongst and leading the choir, her husband standing at her side and finding the places. This was the liberty of the Gospel. What a contrast between the two systems!

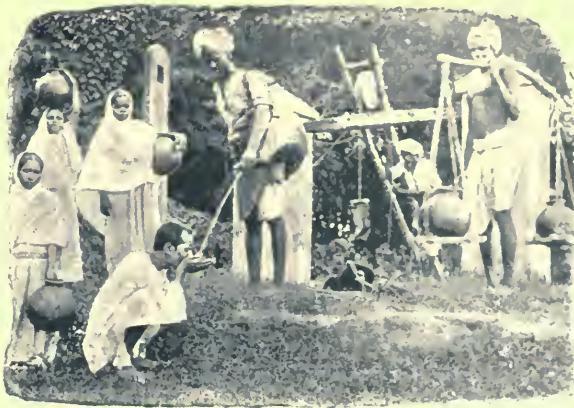
The Rev. H. Lorbeer, of Gossner's German Mission, has laboured here 32 years. He is a man of deep piety and of robust common sense. His congregation numbers over 600, nearly all of whom have joined during the time he has been there. Most are cultivators. Instead of leaving their homes when they become Christians, as many do, he requires them to remain in their villages and to continue their agricultural labours.

There are large Orphanages, one for boys and one for girls, which were full owing to the Famine. Both are nearly self-supporting. All assemble in the open air at daylight for prayers. The boys then go to work in the fields. They grow the corn needed for the whole Mission, and keep a large vegetable garden in excellent order. The girls look after poultry, a considerable sum being realised by the sale of fowls and eggs. They also make the clothing for the boys, as well as their own, and cook the food, all according to native fashion. Mr. Lorbeer insists on all caste notions being abandoned, and requires them to do whatever is needed, and to be generally useful. Some are trained as servants, and are in great demand. One who was brought into the Orphanage when quite young is a most useful helper in the work. He makes up the medicines in the Dispensary, prints notices of meetings, &c., looks after the tents when in camp, waits at table, and, if needful, acts as cook! This, again, is the effect of Christian liberty in a land which for centuries has been under the baneful thrall of caste! Such cases are not numerous. But where found they have a powerful influence for good.

Miss Lorbeer is in work. The teachers and to be particularly nice, the two Schools most girls were so bright delighted with their

charge of the Zenana Bible women here seemed and the Prize givings in enjoyable. The little and merry, and much presents.





MALEGAON.



RAILWAY journey of rather more than 24 hours from Allahabad to Munmar, followed by a drive of 24 miles in a tonga, brought me to Malegaon, in the Nasik district, Bombay Presidency. The road is usually thronged with carts, drawn by bullocks, bringing the produce of the district to the railway, or taking merchandise back, and by large numbers of people walking to and fro. But now all was changed. The Plague had brought the trade of the district almost to a standstill, and during the whole distance of 24 miles we only saw three or four carts and perhaps 20 people! The country was bare, rocky, and most uninteresting. Here and there were large stones smeared with red paint, showing that they were worshipped. Very few of the idols near the roadside had any pretence of being carved images. They were simply pieces of rock lying on the ground. As we neared Malegaon we came upon large numbers of straw huts, at first detached from each other in the fields or on the river bank, and then in regular lanes like a town of straw. Government were fighting the Plague, and orders had been given that the whole of the people, more than 20,000 in number, should quit the town! Imagine what it must mean thus to

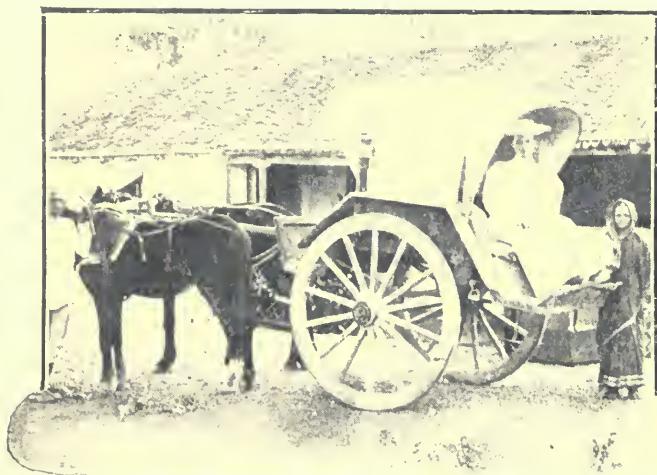
remove at a few days' notice such a number of men, women, and children—rich and poor, old and young, strong and weak—and to provide temporary accommodation for them! What a task for the officials, and what a trial for the people! But it was done, and done promptly, and as we walked through the silent, deserted streets it resembled a city of the dead. All the shops and houses were closed. Every house in which Plague had appeared was marked with a cross, and in some streets these fatal signs were numerous. The houses had been cleaned and whitewashed, and part of the roofs taken off to admit the sun's rays, and thus check the spread of the disease germs. Severe as these measures were they were necessary, and the poor people were resignedly making the best of their circumstances. Many are weavers, and were carrying on their work as well as they could in the open air.

The C.M.S. Missionary in charge, the Rev. F. G. Macartney, was an old college friend, and with his wife gave me a most hospitable reception.

It was Saturday, and there was a prayer meeting in the evening at which I was asked to give a Missionary address.

We have a band of village Evangelists stationed here who work under the superintendence of Miss Clark. But the Plague had for the time brought their ordinary duties to a standstill, and Miss Clark and Miss Fulcher had been spending most of

MISS CLARK IN THE MISSION TONGA.



their time in the Plague Hospital. Government had no nurses for these outlying Stations, and there would have been no one to nurse except the men who are employed to look after the patients,

if our Missionaries had not thus nobly volunteered. Miss Clark at the time had thirteen operation cases in her care, besides the number of new cases coming in. For some time there had been 17 or 18 attacks daily. At the time I was there the European Doctor was lying in a most precarious state with Plague. Another doctor whom I met told me the only thing that could save his life was good nursing. By dint of the most constant care on Miss Fulcher's part he recovered. Much was said in praise of the devotion and kindness to the sick shown



HOUSES VACATED BECAUSE OF PLAGUE.

in Bombay by the Nuns, both Romish and Anglican. They were fully entitled to it. But so far as I know the equally devoted and self-sacrificing efforts of our Protestant Missionaries in these difficult, outlying Stations, have been passed over in silence. This is not an unusual experience, but is it right?

At the morning service, on Sunday, the native Pastor, the Rev. Lucas Malobar preached. There were 12 baptisms, the fruits of the ladies'

work, viz. ; 6 men, 3 women, and 3 children. I was asked to baptise them, and Mr. Macartney received them into the Church. In the afternoon 19 men, 12 women, and a few children, all apparently very poor and ignorant, gathered for Sunday school, at the Zenana Mission House. Some were preparing for baptism. At the evening service, which is in English, I preached. The congregation was composed of the Missionaries and some native Christians, and *one* lady representing the Station people. The rest—English officials, were playing tennis, quite regardless of the one English service, which is held so that they may not be without the means of grace.



MISSIONARY AND SOME CHRISTIAN WIDOWS AT MALEGAON.



NASIK.

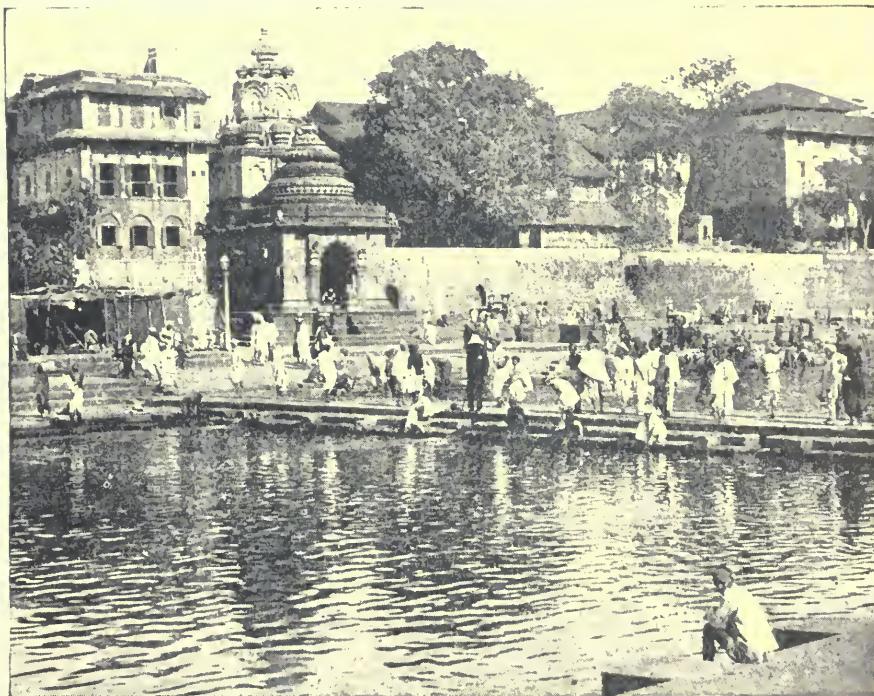


THE Hindus regard Nasik as a place of special interest and holiness. The river Godávery, which rises about 30 miles away, turns abruptly to the south, and after running in that direction for about a mile, again turns suddenly to the east. Here on both sides of the river, but chiefly on the right or south-eastern bank, is built the town of Nasik. According to tradition it is a place of extreme antiquity, and the numerous temples and shrines on the river side are visited by great numbers of pilgrims. The resident population is nearly 30,000, but at the Melas the numbers are far larger.

Here again I found the ordinary Mission work paralysed by the ravages of the Plague, and our Missionaries devoting their time and thoughts chiefly to the care of the sufferers. Again, as at Malegaon, we passed through street after street of empty houses, and on every side the fatal marks that recorded cases of Plague. In one street I counted 17 houses in succession thus marked, and in another 15! It seemed as if a destroying angel had passed through the town. And yet it was said Nasik had escaped better than some other towns! There were the same long rows of huts—street after street of straw—long, narrow, and haphazardly

constructed. The people were closely huddled together, and there were the same signs of patient resignation to their lot as at Malegaon. Only here the numbers were larger.

Our Zenana Mission House was unfortunately condemned as a suspected place. Rats were found in it dead, and as this is one of the premonitory signs of approaching plague the Doctor immediately ordered



TEMPLE AND BATHING GHAT ON THE GODAVERY NASIK.

it to be vacated. The roof was off when I saw it! Miss Harvey, who has charge of the Zenana work is most highly respected, and has wonderful influence amongst the people. I saw very little of her unfortunately. She was nursing in the Plague Hospital, and could not spare much time. She has as a helper a young Parsi convert, Mary Bai, who was baptised about three years ago. She belongs to a good family, and

has had to give up everything for Christ's sake. When a baby, she had a Christian Ayah. This poor woman endeavoured to instil the love of Christ into the mind of her infant charge, and although she left the child before she was nine years old, the impressions made were never lost. Mary Bai constantly longed to be a Christian, but not until she was 25 years old was it possible for her openly to confess her faith in Christ by baptism. She took me over the chief places in the town, and to see the house in which the principal School is held, but of course it was now closed and the children scattered. Then I was able to accompany her to a recently established leper camp. It was not then a Home—and hardly a camp—only a rough frame work of timber, with neither walls nor roof because the plague work had interfered and made it impossible to provide for the lepers as they wished. Ultimately, Miss Harvey went to Bombay, and begged money with which she has since built a Home for them. But we found 32 poor creatures suffering from the terrible disease. There were small huts in which the women slept. The men had as yet no shelter, and all complained of the cold. Every day Mary Bai went to take them food, and to attend to them, and it was a lesson in the practical fruits of Christianity when rightly received to see this well bred Parsi lady, without any show of patriotism or favour, going gladly and joyfully amongst the pitiable objects here gathered under her care. The poor creatures were grateful, but begged hard for better shelter. We took two of them who could walk fairly well with us to a bazaar, and bought them some biscuits, sweet-meats, &c., with which all were greatly delighted. The Leper Home has now become a regular part of the work here, and calls forth our deepest sympathy.

The Rev. A. and Mrs. Manwaring, of the C.M.S., kindly received me as their guest at Sharanpur. The Christian village is neat and well kept, and the boys and girls in the Orphanages, about 120 in number, are well cared for. Mr. Manwaring is very practical, and takes much trouble in ensuring that the boys have a thorough industrial training. Good work is done in the carpenter's shop. It was to this village that negroes who had been rescued from slave dhows were formerly brought. Here

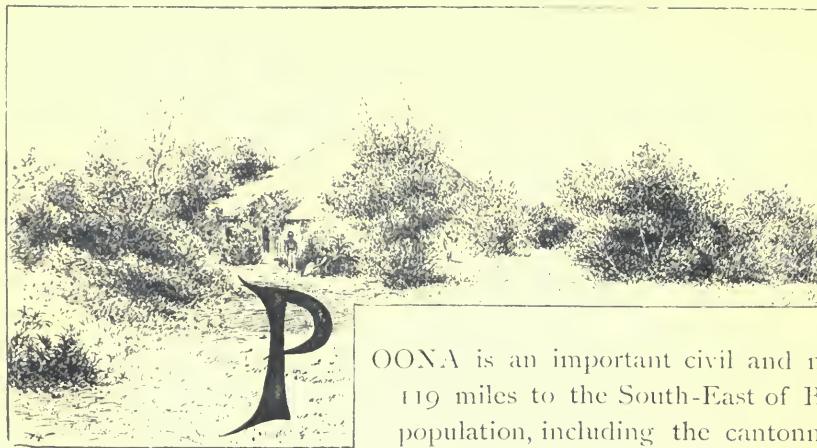
Livingstone came to get the "boys" who accompanied him on his last journey, and here Jacob Wainwright the faithful negro Christian servant, who brought Livingstone's body to England, was trained.

The experience of the last night I spent at Nasik was tragic in the extreme. During the day the wind had risen almost to a hurricane, and when evening came the poor people in their straw huts were unable to light fires for cooking lest the huts should be burned. Their custom is to cook in the evening, and take the chief meal of the day then. But that night they had to retire hungry. Fancy 20,000 to 30,000 people so situated! But about 9 p.m. it began to rain in torrents. Until midnight it came down in a regular deluge. Miss Harvey had just gone to bed after a very heavy day in the Plague Hospital. She was in no way responsible, but only a voluntary helper; yet she at once rose and started off to the Hospital a quarter of a mile away. She found that all the men who were employed as attendants had gone away to seek shelter, leaving the poor patients without help or attention, in the dark, and with the cold, pitiless rain beating down on many of them through the rents in the roof. The Hospital was composed of 60 small huts, made of a kind of straw matting, many of which had suffered in the gale. She hunted the men up, and kept them and her own servants at work. All night long did that devoted English lady exert herself, going from hut to hut, trying to get the patients into sheltered places, and to procure dry clothing and blankets for them, and taking them hot drinks; and then when she had finished at the Hospital going across to the segregation camp to give the same welcome help to the people there. One shudders to contemplate the sufferings of that awful night if these helpless invalids had been left without the aid this Christian Missionary lady gave, moving about as a ministering angel, and bringing words of



cheer and hope together with the best material comforts it was in her power to procure. Personally, I could not go into the camp in safety. There was nothing to be gained by it, and as I was so soon to embark on a P. and O. steamer at Bombay it would have been wrong to run needless risk of carrying infection on board. At nine next morning I went to bid Miss Harvey good-bye. She came out of a hut looking worn and weary, her hands filled with wet clothing she had just taken off some of the people, and which she was hanging in the sun to dry. She called to Mrs. Manwaring and me not to come too near, and not to stand in the line of the wind, and there we shouted to each other our last messages. I left her, feeling that her work was heroic, and was not surprised to receive a letter some time afterwards from an experienced Missionary of the C.M.S. in which he said "No one has ever had such an influence with the people of Nasik as your present Missionary, Miss Harvey." May God's richest blessing rest upon her and her devoted fellow labourers.





POONA.

POONA is an important civil and military station 119 miles to the South-East of Bombay, with a population, including the cantonments, of about 130,000. It is situated about 1850 feet above the level of the sea, and hence has a good climate, and from July to November is the seat of the Government of Bombay.

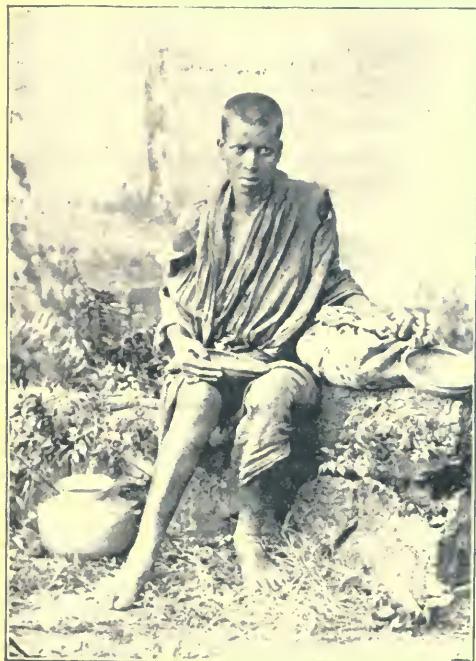
The C.M.S., Free Church of Scotland, and American Methodist Episcopal Societies have Missions here, and it is also the head-quarters of an Australian Mission.

The Misses Bernard, of the Free Church of Scotland Mission, are doing valuable work amongst the women. I was very sorry I could not spare time to visit their Hospital. We have no English ladies engaged in Zenana work here, but have for many years given a grant to Mrs. Sorabji towards the cost of her schools in which upwards of 600 children were being taught. It was delightful to see this Indian lady with two of her daughters conducting such good work, and doing it so well. Everything had the mark of thoroughness and efficiency. The Victoria High School is the most important and advanced. The class of pupils is good and is composed chiefly of Europeans and Parsis. The work in the upper standards was excellent. In the infant department Miss Susie Sorabji gave an extremely able kindergarten lesson on astronomy. The little ones answered well, and showed that they had acquired a wonderful knowledge of the elementary facts of this difficult science. The Mohammedan School is for a poorer class of children. There were 45

present, all in good order. The Scripture-questions were answered well. They much need more accommodation, as the room is far too small, and this hinders the growth of the School. We next visited the "ragged" School, where we found 113 Marathi children crowded into a little room only large enough for half the number. During my visit the Prize giving for the Hindustani, Anglo-Vernacular, and Ragged Schools took place.

It was held in the open air in the compound in front of Mrs. Sorabji's house. Flags had been hung across from the High School building to the dormitory, and plants and flowers placed around. The decorations were bright, and the scene when all the children were assembled in their various coloured saris, and a number of European and Indian visitors sat facing them, was extremely pretty.

A pleasing incident had recently occurred which shows the influence of the Scripture teaching given in the Schools. In one, each child was asked to bring some object mentioned in the Bible, and to write out a text in which the object chosen is mentioned. They were little heathen children, and had no concordances or helps such as English children can use. And it is much more difficult to search for texts in Bibles printed in the Marathi



A YOUNG WIDOW AS CRUSHED
BY HINDUISM.

character than in English. But they succeeded. Amongst them was a little boy about nine years old. He brought the idol he had previously been taught to worship—a small image with three coloured figures on it representing Ram, Lakshman and Sita—and on the back he had pasted a paper with the following texts written very

clearly in Marathi "Little children keep yourselves from idols." "God is a Spirit, and they that worship Him must worship Him in spirit and in truth"! Mrs. Sorabji kindly gave me the idol, and it has since done duty as an object lesson at meetings for young people at home. How many more of the boys and girls of India might thus be led to "turn from idols to serve the living and true God" if those who know and love the Saviour would go in larger numbers to teach them!

During the Famine Mrs. Bruere, of the Methodist Episcopal Mission, had undertaken the care of a large number of orphan boys and girls, most of whom were brought from the Central Provinces. She applied to the Z.B. and M. Mission for help, and three of our village Evangelists were lent to her. One of these, Miss McGrotty, Z.B. and M. Mission, was in Poona, helping to look after 140 boys. We found the Orphanage empty. Owing to the severity with which the Plague had been raging, Government had ordered search parties of soldiers to visit every house morning and evening each day, and to remove all cases of plague to the Hospital. One morning, on their rounds, they found three little fellows in the Orphanage had slight fever. Mr. Fox, the Missionary in charge, argued that it was not plague, and asked that they should not be disturbed. Children who have been suffering from starvation and exposure are anæmic and liable to illness, and low fever is most common in India. But the doctor was peremptory and urgent, and ordered the three boys to be taken at once to the Plague Hospital, and all the remaining 137 to be kept in isolation in the segrega-



A WIDOW AFTER THREE YEARS' CHRISTIAN TRAINING.

tion camp. We found them there, living in two long rows of small straw huts, three boys being assigned to each. At the end of ten days all were allowed to return. The three who had been sent to the Hospital had *not* had Plague, but yet they had been compelled to spend these ten days there with disease and death all around. The others had been removed and kept in the camp without sufficient cause. What an upset and expense for no purpose! What needless anxiety to the Missionaries in charge! Mr. Fox, whilst striving hard to do his best for these poor boys, had been treated by the doctor with a brusqueness and severity quite uncalled for. It was evident, from what I learnt here and elsewhere, that the natives were not acting without reason when they opposed the employment of the military in search work. The great majority of those thus engaged were as considerate as could be. But when an old and experienced American Missionary was thus treated, it is no wonder there were complaints from the natives!

We saw Ramabai's Home, for young widows. She had left for America, and the Home was in charge of Sundrabai Power, a former pupil of our High School at Bombay. There were 140 widows, all said to be Brahmins, and from about ten to twenty years of age. They have a large, airy building, and were seated in classes, doing their lessons. This is only the smaller part of Ramabai's good work. There is another Home, at Khedgaon, 40 miles away, in which 250 widows were living. In it, Mr. Bruere, of the Methodist Mission had lately held special services every morning and evening for a fortnight. They had been greatly blessed, and had led to quite a revival, many of the young widows having given themselves to the Lord. It was most refreshing to hear from Mr. Bruere how prayer had been answered, and how much he had been cheered by the manifest presence and power of the Holy Spirit during these meetings.

Lord Kinnaird visited Poona on his way from Madras, and was able to see the work there. The Y.M.C.A. had made preparations for his arrival, and called a special meeting, which was largely attended, when he had an opportunity of urging them to be true and faithful in their work for God. His Lordship's visit was greatly appreciated, and gave them real help.

At Talegaon, 40 miles nearer to Bombay, I found the girls belonging to Mrs. Bruere's Orphanages. Miss Thompson and Miss Evans whom we had sent to give help were in charge. There were nearly 100 orphans. When first brought in, these poor girls were terribly emaciated and diseased. *Then*, they were silent and sad, and only wished to be left alone to lie about almost helplessly on the ground. *Now*, as they romped about the compound, chasing one of the Missionaries, or endeavouring to catch one another, their merry laughter rang out as if the memory of those sorrows had ceased to exist. They had not yet made much progress with their lessons, but they could repeat some of the leading Gospel texts, and sang several Christian hymns. May God graciously grant that these poor children may become bright witnesses and earnest workers in His service.





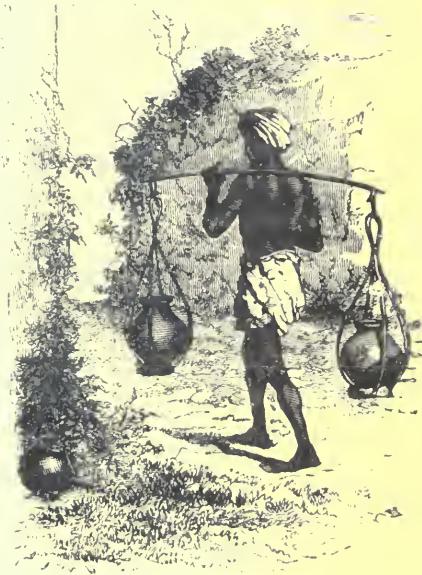
RATNAGIRI.

WHILST waiting the arrival of Lord and Lady Kinnaird and Miss Morley at Bombay, I was able to pay a hurried visit to Ratnagiri, a coast town 136 miles to the south. Some of the previous journeys were trying, but this

surpassed them all. I hurried to reach the jetty from which the steamer started by 6.30 a.m. We were due to start at 7, but had to allow time for medical examination. Numbers of people were fleeing from plague-stricken Bombay, and the officers said these steamers were taking a thousand to twelve hundred people away every morning. There were two medical men on duty, and a lady to attend to the women. All were required to stand in long rows inside a shed whilst the examination was being made. Soon after 8 it was finished. The steamer was not large, but long and narrow, with a flat bottom. A very small space on deck was roped off at the stern, where I was able to stay with three or four others. The whole of the rest of the deck was packed with people as closely as they could be squeezed together, whilst below the crush was equally great. There were no other Europeans on board--the captain, officers, engineers and men were all natives. As soon as we got outside the Bay we turned due south, with a heavy swell just on our broadside, and the steamer rolling with a rapid roll until it was difficult to keep one's seat. The effect on the large number of passengers need not be described. I was never more relieved to get away from fellow travellers! After about

nineteen hours of this we reached Ratnagiri at 3 a.m., and had a long distance to go in the dark in a small boat. Then it was necessary again to be medically examined, and as the doctor was at home in bed, and some one had to go to call him, there was a further lesson in patient waiting. I had to leave again at 3 p.m., after a visit of only twelve hours, and the rolling and pitching during the return voyage were frightful, and had to be endured for twenty-one hours!

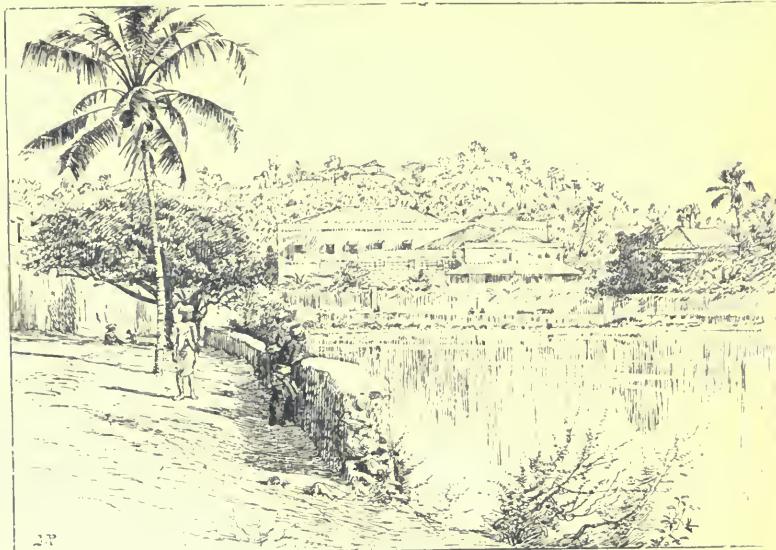
Ratnagiri is a most lovely spot. Our Missionaries there say they have by far the prettiest Station of any belonging to the Society. From the high ground there are most beautiful views of sea, and bays, and inlets; the low-lying lands being at the time covered with lovely green crops of rice and gracefully drooping palms, interrupted here and there by bare hills or steep reddish rocks! Streams of poor women were hurrying in by the main roads, carrying on their heads heavy loads of straw, firewood, &c., for sale. The poverty in the district is great, and these poor creatures will carry one of these heavy loads as much as ten to fifteen miles to the town, and there sell it for threepence! In vivid contrast with their hard lot was the idle, luxurious life which is being led by Theebaw, the late King of Burmah, who is now exiled at Ratnagiri, and pensioned by Government. In front of his house he has a flagstaff, and keeps up the little dignity he can by flying his flag, and giving little boys presents to do him homage! A wretched "band" of about four brass instruments in the grounds wearied the passers by with its ludicrous attempts at drawling out "Home, sweet home." It seemed to be their only tune, and was kept up persistently, perhaps as a consoling reminder to the fallen king of bygone days!



The population of Ratnagiri is about 12,000, but the people in the district number fully one million. Very little is being done to bring these people to Christ. It is another of those needy and almost neglected parts which call for far more effort on behalf of God's people. The Americans have two devoted ladies, Misses Jefferson and Minor, working here at their own charges; and we have a band of four Evangelists, who were sent there in response to an appeal from Miss Wilder, of the American Society. But what are these six devoted workers to a million souls, scattered over a wide area, and many of them difficult of access? The spiritual destitution around is terrible. The nearest Christian work inland is 120 miles away. On the coast the S.P.G. have a Mission to the north which comes within about 60 miles. On the south there is nothing till a small seaport called Vengurla is reached 86 miles away, and the work there had only been commenced two or three months before, when an American Missionary and his wife moved there. They appealed to us for help, and we have sent them two of our Associated Evangelists. Our Missionary band were happy in their work, and most united. People listen attentively, and some are impressed, but hitherto there has been little manifest result. Our Mission here is all new since 1863, and the Missionaries sent at the close of that year were fresh to India and had to learn the language. Their joy in their work, real unity, and large faith were most refreshing helpers. In the whole district, now six, and the Americans amongst the *women*. But American to reach the men! results are small? There Christians at Ratnagiri, and happy time of prayer

But they pleaded hard for more including Vengurla, we have two Missionaries, working there is only one solitary Is it any wonder that are a few native with them we had a and praise.





BOMBAY.

THE three last days in India were very fully occupied. On the previous Sunday before going to Ratnagiri I preached in the morning by interpretation at the C.M.S. Marathi service. About 140 were present, and entered heartily into it. They were feeling the solemnising effects of the Plague, which was very severe, about 200 or more dying from it in the city every day. Trade was suffering badly; some of the ordinary trains had been taken off in consequence; many Schools were closed, whilst the attendance at those still open was much reduced. Dead bodies were constantly being carried hurriedly along the streets to the place of burning, and as we drove through the native town the numerous crosses marked on the doorways or sides of the houses bore witness to the widespread ravages and deadly character of the pestilence. We have mentioned in the introduction how mercifully the native Christians connected with the various Protestant Missions were preserved during this outbreak, and how fully their trust in God was rewarded. I visited the ground where the dead bodies were

being burned. It was an awful scene, and made one realize as never before what this terrible visitation meant. Twenty-five large fires were burning, each with wood built up in a square pile about four feet high, and throwing out heat like a furnace. Every few minutes men brought in another corpse, and placed it on one side to wait its turn. Any relatives or mourners who accompanied it sat in silence in one of the long sheds at the side to watch. There was no service or religious ordinance whatever. As we drove away in the darkness the sky was lighted up from these fires as if by large ironworks. What a tale of sorrow and desolation was behind all this! The greatest proportion of attacks was amongst the *men*. How many poor widows were being reduced to poverty by the death of the breadwinners, and to the cruel lot of widowhood which is here so hard! How many orphans left without home or friends! The sufferings of India during these memorable months constitute a pathetic appeal to us to be more earnest in prayer, and more definite in self-denying effort to send them that Gospel, which alone can give them the peace and comfort they so greatly need.

These last days were seized upon by our Missionaries for a series of Prize-givings at the Schools. First came that at the C.M.S. Girls' Boarding School.

There were about 70 present (all natives), of whom 37 were boarders, the daughters of native Christians. There should have been 140, but many were still away owing to the Plague. Lord Kinnaird presided, and addressed the children, and also the friends



TENEMENT HOUSE IN BOMBAY, IN WHICH THERE WERE FORTY FIVE CASES OF PLAGUE.

who were present. Mr. Peel, of the C.M.S., read the report. Miss Morley also gave the girls a nice address, and then distributed the prizes, after which I spoke. Miss Harris, of our Zenana Mission, who is in charge, is doing a good work here. On Sundays, after the services of the day, the girls assemble with their teachers in Mr. Peel's drawing-room, and about an hour is spent in singing, the girls themselves choosing most of the hymns from Sankey's collection, and evidently entering into them with zest. It was delightful to hear the first line given out of one and another of our home favourites, and to see that, as with us, those were most liked which tell most fully the sufficiency of Christ, or express the soul's gratitude for His great Salvation. As we closed with prayer one felt what a totally different atmosphere it was for these little girls to that in which the great mass of their sisters in India were spending the Sabbath, and how unique Christianity is in its power to elevate and to do good.

The next Prize-giving was at the Khoja School, and was peculiarly pleasing. The Khojas were originally Hindus of high caste, but became Mohammedans, and are very exclusive, enforcing the Zenana rules with much strictness. But Miss King has won her way amongst many of them, and her School for little Khoja girls is doing excellent work. Plague had largely reduced their numbers, and as it was the first time the School had been visited by gentlemen there was some doubt as to how many would brave their presence. We were greatly cheered therefore to find no less than 83 present, two or three being girls of eleven or twelve years, but the rest smaller. Their dresses were a blaze of colour. Miss Morley compared them to a bed of variegated tulips! They were wearing most handsome silks, and all the colours of the rainbow seemed to be there in every variety of shade, whilst some had beautiful jewellery and gold braidwork. The effect was exceedingly pretty. Still more surprising was it that several handsomely dressed Mohammedan ladies braved the presence of the gentlemen, and came! They were former pupils, and were now there to see their own children receive prizes, showing how the influence of the School has tended to give them greater freedom in their lives. Some of the teachers had lately been lost through



CLASS OF GIRLS IN THE KHOJA SCHOOL, BOMBAY

the Plague, and two of these old pupils, young married Mohammedan ladies, actually volunteered their services, and were helping to take the classes until new teachers could be obtained. The children sang several hymns nicely. Then came their Scripture recitations, which were exceptionally good, most of the 14th chapter of St. John, part of the Sermon on the Mount, the Ten Commandments, and other passages being correctly and easily repeated by the whole school. Lady Kinnaird gave the prizes, and we hurried away, thankful that God disposes the parents to send their children, and that these little Mohammedan girls were learning so much about our Lord and Saviour Jesus Christ.

Next we found our way through some of the worst plague spots to the two Beni-Israel Schools. These "Sons of Israel" are an interesting people, who were driven out of Persia long ago by the Mohammedans, whose religion they refused to embrace. They retained part of the Pentateuch, and the Synagogue worship, but gradually lapsed into some heathen practices. Dr. Wilson, of the Free Church of Scotland Mission, took an interest in them, and induced them to give up these Hindu customs. In 1874 we commenced a School amongst them, which, under the devoted care of Miss Trott and Miss Campbell, both of whom are ardent lovers of Israel, has prospered. Two years ago a second School was opened in another part of the city. Plague was raging all round, and their numbers had been reduced by it, but there were over one hundred children present in each School. The buildings could hardly be more unsuitable. They are lofty native houses, in narrow streets, with small rooms, and plenty of steep stairs. Many more children could be taken, and far better work done, and that under more healthy conditions, if we had money to purchase a site and erect a proper School building. These children come from poor homes, and were clad accordingly. The heat and closeness were very great. Yet these two devoted Missionaries endure it day by day, and year by year. Miss Campbell had not been home on furlough once during her eleven years' work amidst these surroundings! There were a few small boys in the Schools. It was nice to hear "All hail the power of Jesu's name" heartily sung by these Israelites. The 137th Psalm, "By the rivers of Babylon we sat down and

wept," was plaintively and sweetly sung in Hebrew by some of the older girls, and some other psalms and hymns in both Hebrew and English. It is evident the testimony to Jesus as the Messiah is winning many of these children, and the effect is not confined to them, for some have been the means of bringing their parents to the Missionaries for further



A STREET SCENE IN BOMBAY.

teaching. One little boy was there who recently gave two remarkable answers for an Israelite to Miss Trott. She asked the questions again, whilst we were there, and we heard the replies. When speaking to them about the Second Coming of Christ, she asked, "Why, when Jesus comes

back again, are there to be new heavens and a new earth?" The little fellow answered, "Because this earth has been polluted by sin, and the greatest sin of all was that it was guilty of drinking in the blood of the Messiah." "But why," asked Miss Trott "must there also be new heavens?" After a few moments pause the little lad replied, "Because the heavens looked down and witnessed the dreadful deed, so that they also are polluted, and must be made new." Miss Trott assured me the first time he gave her these answers they were entirely his own, and he had not been prompted to them. We left these two Schools with a feeling of thankfulness that our Society is permitted to share in work amongst God's ancient people. Nothing is as yet being done for the *men*, and there is great need of a Missionary to specially go amongst them. But our two ladies are doing good service faithfully amongst the women and girls, and God is blessing it.

A visit to the "Money School" of the C.M.S., where upwards of 200 boys are being taught, and of which Mr. Jackson is the principal; a drawing room meeting at a large house on Malabar Hill at which Lord Kinnaird was the chief speaker; and a pleasant evening at the High School, at the close of which I gave a short devotional address to the Missionaries and teachers, completed the duties of this happy but busy day.

We were especially struck in Bombay with the varied character of our schools—some for the rich, others for the very poor—some for those who are accustomed to the purdah, others for girls who know no such restrictions—some for Hindus, another for Mohammedans, two for native, dark-skinned Israelites, and one in which no less than eight different nationalities or faiths were represented, the greater number being Europeans, and many of them of good family. This is the High School. It was established to provide a good education for English girls, who otherwise would not, at the time, have been able to get the teaching they needed except from the Nuns at the Convent Schools. It was felt that, if these girls could be brought under definite Evangelical influence, their knowledge of native languages, character, etc., and the fact that they grow up accustomed to the climate, would fit them to become useful Christian

workers. The mixing of so many European girls with others from good native families would also be of great benefit to the latter. Thus there are in the School, English girls and Eurasians, Jews, Parsees, Hindus, Mohammedans, Goanese, and native Christians. A number of these last are young women who are being trained to be teachers, and who gain their experience by conducting the smaller classes. We have previously



NATIVE CHRISTIAN GIRLS UNDER TRAINING AS TEACHERS IN THE
HIGH SCHOOL, BOMBAY.

mentioned the progress of this School under its present most able and efficient Principal, Miss Kimmins, and equally competent Vice-Principal, Miss Edge.

The Prize-giving was held at the Town Hall, when a large number of European and Indian gentlemen and ladies assembled. Sir Andrew

Wingate, K.C.S.I., C.I.E., who was, at the time, the head of the Plague Commission, presided, and the Rev. W. G. Peel read the Report. The programme was long, and, in some respects, difficult. But the girls acquitted themselves extremely well; Lord Kinnaird expressed in very warm terms his great gratification at what he had seen of the School during his visit to it, and I had an opportunity of addressing the girls and their friends, after which the Rev. Dr. MacKichan, of the Free Church of Scotland Mission, also spoke. The prizes were given by Lady Kinnaird, whose presence with Lord Kinnaird and Miss Morley afforded the most sincere pleasure to the Missionaries and also to the girls.

On the following day we left for England, deeply impressed with what we had seen, thankful for what God is doing, but **MORE THAN EVER CONSCIOUS OF THE GREAT, THE TREMENDOUS NEED OF MORE WORKERS IN THIS VAST FIELD.**



HOMeward BOUND.



IMPRESSIONS.



THE visit of Lord and Lady Kinnaird and Miss Morley gave true pleasure and much encouragement to the Missionaries at the places visited. At a time of such exceptional trial, when famine and plague had added so greatly to the anxieties of their work, it was most helpful to have the sympathy and warm interest of such welcome visitors. And the fact that they left the ordinary routes taken by strangers, and occupied their time, not in seeing the great sights of the land, but chiefly in seeking out the patient toilers in the Lord's service, and endeavouring to cheer them in their labours, added to the appreciation of their visit.

In the previous chapters we have recorded the experiences which were of most interest in our visits to the various Mission Stations, and have endeavoured to stimulate others by a record of those facts which gave the greatest encouragement to us. We have not dwelt so much on the obstacles as on the indications of progress. Every Christian worker knows that there are difficulties and disappointments in all work for God, and in India there are added the special hindrances arising from caste, custom, ignorance, superstition, and priestly power. But the greatest obstacle of all is the apathy and indifference caused by the light view which is taken of sin. The worship of gods who are immoral, and the regards paid to such vicious beings as the highest examples for men, have impaired and blunted the national conception of sin. The people do not see its guilt, or realize its terrible evil. There is no idea of a God of holiness and truth. The gods lie, and cheat, and deceive; and in turn

may be deceived. There is probably no country where the Missionary feels more absolutely helpless in himself. The one great need of India to-day, far greater and more urgent even than that of labourers, is what Dr. Pearson so well calls "A New Pentecost." As we think of the overwhelming multitude—fully 300,000,000 of immortal beings—sunk in the power of sin and spiritual death, the question put by God to Ezekiel arises, and we ask "Can these bones live?" The reply is no, certainly not, if we have only human agency for the work: but yes, undoubtedly, if God gives the help of His Holy Spirit. He alone can give life to these multitudes, and everywhere at Missionary prayer meetings we noticed that the most earnest and oft repeated petitions of the Missionaries themselves were for a greater measure of the Holy Spirit's presence. In no way can the home friends of Missions give such real and timely help as by constant, earnest, believing prayer for this Pentecost of power.

To the native Churches also this would give a much needed revival, as they became sharers in the blessing. We heard many regret the low standard of spiritual life amongst them. Worldly critics are apt to seize on any inconsistency they may discover, and from it to bring sweeping general charges against the Christians as a body. On the other hand, many home supporters of Missions imagine an ideal of holiness, consecration, and zeal, on the part of converts, such as is only met with in exceptional cases. To form a correct judgment of the fruits of Missions the Christians should be compared, not with the holiest and best Saints in a land where character has been moulded and raised by centuries of Bible teaching, but with the Heathen and Mohammedans, from whom they have been gathered. If we do this we have cause for much thankfulness that, as a rule, the lives of the Christians are greatly improved, giving evidence of the Holy Spirit's work in their hearts, and leading many of them to devote their energies earnestly towards doing good to others.

One of the greatest needs is the supply of good reading. A large proportion of the Christians are educated, and unless they can get good books are liable to form a taste for trashy or injurious ones. Dr. Murdoch has been the pioneer in the work of supplying Christian literature, and



TEMPLE AT GHAZIPUR.

has for nearly half a century done most valuable service. But beyond school books there is in some languages a very limited number of works, whilst everywhere it would be well if *much more* attention could be given to the preparation of good, healthy reading.

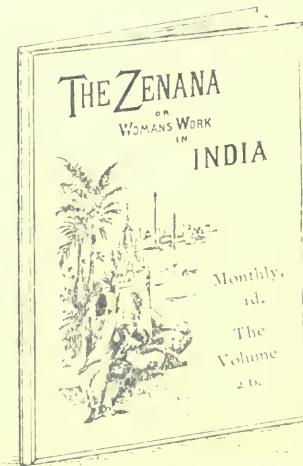
Another most pressing need is that of a larger number of Christian teachers, especially in High Schools for boys. Whatever may have been urged in favour of employing Heathen and Mohammedan teachers to take the secular subjects in days gone by, the time has surely come to make an earnest and adequate effort to get rid of them. To a great extent it is said to be a question of money. Home Committees send out Missionaries for educational work, and maintain them in well equipped costly buildings, to teach the young, and yet limit the grants for the working expenses to a sum for which Christian teachers cannot be obtained. They get higher pay in government, railway, or merchants' offices. May not this be a chief reason why converts from such schools are so few? Two or three Christian teachers amongst a much larger number of non-Christians can, humanly speaking, do but little. If the non-Christians are true Hindus or Mohammedans they will feel bound to us their influence against Christ, and will secretly dig up the seed the Missionary has sown. The results from Mission Schools will never be satisfactory until more effort is made, and more money allowed, for the training of Christian young men as teachers.

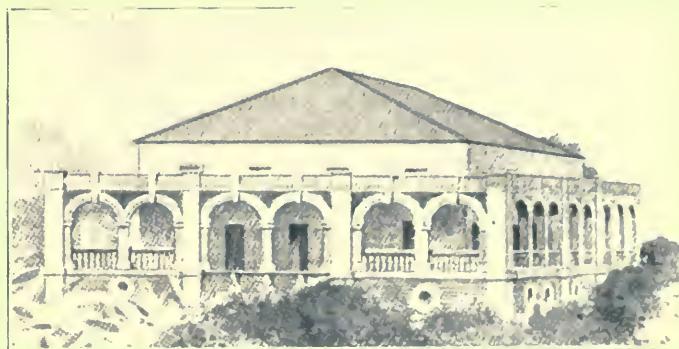
Whilst writing we have received the C.M.S. "North India Gleaner" for December, 1898, and above the initials "C.G." find an article from which we quote the following remarks on this subject:—"From all sides the cry is heard: 'What are we to do with our young men?' At present we do nothing. The Christian Church is growing, and we know will grow. . . . My year and half experience at the High School has convinced me that Christian masters are absolutely essential. I have no sympathy with the cry that a good Hindu is better than an indifferent Christian. If our Christian schools are to train up our Christian lads to be worthy members of Christ's Church, we must have them taught by Christian masters. Even though the master's Christianity be not of a very stalwart type, yet surely it is better that our young boys should be

taught by one who bears the name of Christ, rather than by one who outwardly denies Him. Christian teachers are necessary."

On one subject I venture earnestly to sound a note of warning, because it affects in no ordinary degree the future of the Indian Christian Church. Sir Alexander Mackenzie, K.C.S.I., late Lieutenant-Governor of Bengal, has on more than one recent occasion spoken most seriously of the influence which the spread of sacerdotalism has on Indian Missions. He has justly complained of the large extent to which men holding sacerdotal views have been selected for Indian appointments. And he has urged that the only possible safeguard to the native Churches is to be found in *a closer federation of all the Evangelical Missions*.

To me it seems that the course suggested by Sir Alexander Mackenzie is urgently needed, and should be adopted *without delay*. There is much union of sympathy and goodwill amongst the Missions. But hard-worked Missionaries have not time to give the necessary attention to such a question as this. Here emphatically union is strength. The influence of sacerdotalism on the Indian Church is growing, and if we sleep the enemy will not fail further to sow tares. As the Christians gain independence, and the control of their own affairs, the temptation to be on the side of the Official classes, and to draw towards the Churches worship, will be very great. Every true friend of India should use his influence as far as may be to prevent the country being flooded with Ritualism, whilst a definite effort to combine the Evangelical Agencies more closely would go far to guard against the evils that threaten.





1887-8.

1897-8.

TEN YEARS' GROWTH OF OUR MEDICAL WORK.

CONCLUSION.

WE left India with thankful hearts as we thought of the character and progress of the work. The advance in our own Society has been steady and cheering. It has been most rapid in the Medical Missions. During the decade 1887 to 1897 the total number of patients treated at our Hospitals and Dispensaries increased from 2,640 to 17,235, the visits to the Dispensaries rising from 5,691 to 59,538. Looked at from the home point of view this is a very substantial and cheering rate of growth. It is an encouraging sign of God's gracious approval, and of the confidence of those who support the work. But when we think of the tremendous needs of the nearly 150,000,000 of India's women, how small and feeble all the agencies are! The Dufferin Fund takes the lead in the number of patients treated, their resources being far beyond those of the Missionary Societies engaged in this branch of work. But including every agency, Government or Missionary, we believe that only about 2,000,000 of women have as yet been able to obtain efficient medical aid during any one year. What an appalling amount of unrelieved suffering and disease must be represented by such figures! Could we but realize



1807.
FIFTEEN YEARS' GROWTH OF OUR MISSION SCHOOLS.



1882.

what would be the condition of the women of Europe if, in all that vast continent, only those of London could obtain intelligent medical aid in sickness, whilst the rest were left to the blundering treatment of ignorant quacks, or the officious interference of untaught, superstitious nurses, we might form some idea of the vast medical needs of Indian women to-day!

There is growth also in the Schools. It is slow, and can with difficulty be maintained.

In 1882 we had 1,060 girls at 31 schools, and 12 Christian young women training to be teachers. In the fifteen years to 1897 the number increased to 3,514 girls in 71 schools, whilst 127 Christian young women were being prepared to be teachers. Other Missions also have grown. Yet when we think of the 38,000,000 of young

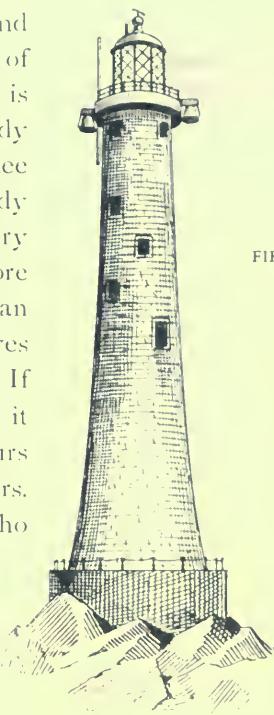
girls in India of whom less than half of one million are at school, we can only grieve over the grand opportunity of winning young hearts for Christ which is being neglected, and which, if much longer unused, will probably be lost for ever. Now Christians may, if they will, get practically the whole, or nearly the whole, education of the girl life of India into their hands, and train the future wives and mothers of the land in Bible truth. SOON—if we delay, other forces will take the field; and one of the grandest open doors ever set before God's people will be closed, because we neglect to respond to His call and enter in.

At the present time plans are being matured for a very important development of the Mission in the N.W.P. The late Lady Muir was a most zealous friend of the Society, and took the deepest interest in all

efforts to evangelize India's women. Sir William Muir, who is one of our treasurers, has generously undertaken to found an Institution to her memory at Allahabad, for the training of a superior class of well-educated native Christian women as teachers. The ownership of the Institution is to be vested in the C.M.S., but they are to hold it on our behalf, and the entire management and control will rest with the Committee of the Z. B. & M. Mission.

Another institution of a similar kind to train Bible women and teachers of humble rank for work in villages, is to be founded as a memorial to Lady Muir on behalf of the Committee and other friends. This has already been commenced in temporary quarters at Benares. No more effective assistance can be given than that of fitting the people themselves to take part in Missionary effort. If ever India is to be won for Christ, it must be mainly through the labours of her own sons and daughters. Experience shows that those who have been prepared under the immediate care of Missionaries, and have learnt their methods and standards of work from close co-operation with them, become the most earnest and efficient helpers. We ask for much prayer on behalf of these two institutions.

There has been growth also in the Zenana and Village work. The 40 Missionaries and Assistant Missionaries of 1882 have increased to 138, and the native teachers and Bible women from 93 to 267, so that the total number of labourers is now slightly more than 400. With deep heartfelt thankfulness we praise God for this advance.



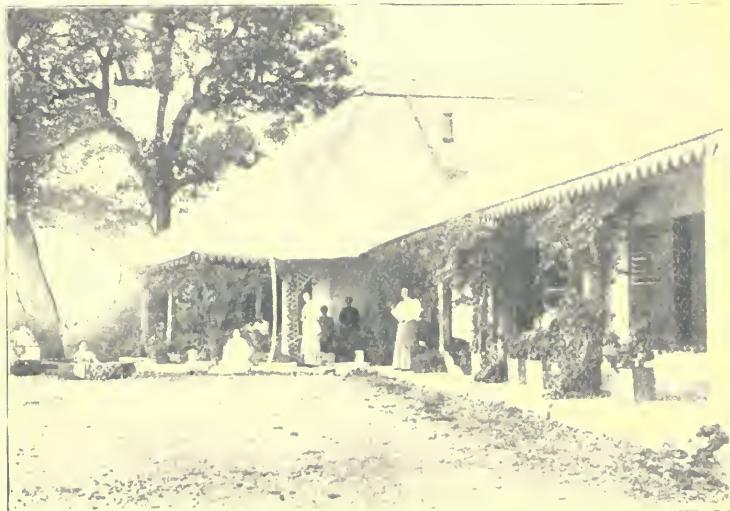
1888.



1883.

FIFTEEN YEARS' GROWTH OF
THE ZENANA BIBLE AND
MEDICAL MISSION.

And yet we think of the 150,000,000 of women in India, the vast majority of whom are in utter ignorance of the Gospel, and have nothing to meet their great spiritual wants but the follies and deceits of a vast system of superstition and lying vanities. When will God's people at home awaken to an adequate idea of the vast work to be done, and brace themselves for it? Who will go? Who will pray? Who will give? None should hold aloof. THERE IS WORK FOR ALL. It has been well said that "*Every believer is needed if every unbeliever is to be reached.*" Our responsibility as a nation towards India is great. Let us seek to fulfil it more faithfully. Let the attitude of each one be that of David's servants towards him. "Behold, thy servants are ready to do whatsoever my Lord the King shall appoint."—II. Sam. xv., 15.



ZENANA MISSION SANATORIUM AT LANDOUR.

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